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Commonweal



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CATHOLICS AND THE CHICAGO RIOTS

Lessons learned the hard way

Michael E. Schiltz



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CORRESPONDENCE

● ● ● ● ● ● ● ● ● "Death of God"

Washington, D.C.

To the Editors: Having read Father Richard P. McBrien's article, "Radical Theology" [Sept. 23], I should like first to say that I appreciate his (almost impartial) description of the "death-of-God" theology. (After all, an almost impartial analysis is better than some of the cursory essays appearing of late.)

But what bothers me is Father McBrien's final attitude. He dismisses the "death-of-God" theology by stating that certain Anglican bishops, Harvey Cox and apparently himself are doing "the real work" and those "under the guise of Christian radicalism" (the death-of-God-bad-guys) are somehow not really in the running.

I would suggest that Altizer et al. are more in the thick of things than Father McBrien would like to think.

Apparently, Father McBrien's basic objection to the "death-of-God" theology is that it is not beneficial to the Church. It may be that the burning theological issue for many people is the Church and its mission in the world (like saving the world?). But for many others a more important and more inclusive issue is the problem of God and His relation to—not just the Church but—the world.

It is certainly true that this theology is not exactly interested in preserving the Church as it is presently structured. But it is also true, it appears to me, that the "death-of-God" theology has a somewhat less pretentious and sometimes less ridiculous—and thereby more meaningful—stance toward the world than does much of the contemporary Church.

WILLIAM P. JOHNSON

Glenmary Sisters

Norwood, Ohio

To the Editors: James O'Gara's criticism [Oct. 14] of Archbishop Karl J. Alter's restrictions imposed on the Glenmary Sisters seems not to touch remotely on the probable reasons for the restrictions themselves; or to indicate that the

Archbishop and the superior may be competent to work out the internal problems without outside help.

It seems apparent that, rightly or wrongly, the decision was concerned with preserving and emphasizing the contemplative phase of the sisterhood, without which the external works could not long continue with the proper religious motivation. Mr. O'Gara says "Time was when the convent was about the only way a woman could really dedicate herself completely to a life of direct service to the Church. These days the lay apostolate offers many opportunities for such services, with the added advantage of requiring a commitment for only a limited period."

The problem of the convent and the Archbishop is to keep the candidates dedicated for a lifetime.

The album of the centuries seems to spell out the wisdom of the emphasis on personal sanctification for the long pull; and not skill with the guitar, though this might give ready entree into Appalachia.

To assume that the restrictions were imposed to reverse the gains of Vatican II is indeed "shocking" to anyone, resident in the Archdiocese, even remotely acquainted with the complexion of mind of the Archbishop of Cincinnati.

JOHN A. THORBURN

"Selling Space"

Fort Collins, Colorado

To the Editors: Your question about "responsible advertising in an ecumenical age" [Oct. 7] phrases the problem imprecisely. COMMONWEAL does not advertise; it simply sells the page-space in which the advertising appears. The question from your point of view is when to sell space and when not to sell space.

I suggest a simple rule of thumb (which may of course not be so simple in application): set the book for the promotion of which advertising space is being sought against the realities of what you call "Catholic teaching" in the area to which the book addresses itself.

What, for example, are the realities of "Catholic teaching" on sex and sexuality? The real fact is that Catholic doctrine in this area has been tainted for centuries by

a perverted, almost masochistic Augustinianism, and signs of a genuine change are at present minimal. In actuality the teaching Church has never shed the debasing concept of woman as a "defective vessel," which dreary evaluation is today buttressed by a mechanistic and dissociative biologism which makes it possible for Messrs. Ford and Kelly (for instance) to discuss the sexual "organs" in the same dichotomized way that a vacuum-cleaner salesman talks about his product's various "accessories."

But perhaps the most compelling fact is that Catholic teaching on sex, as it is actually enunciated on the parish level by the average grassroots celibate, is flatly punitive on the marital level and positively vindictive on the premarital level which is of concern to most college students. As a college teacher, the last place in the world I would presently send an inquiring student for sexual advice would be the local priest, Newman or otherwise; my experience suggests that the result is almost always catastrophic.

Put the question this way: suppose COMMONWEAL were to publish two advertisements on the same page, one for Protestant Hettlinger's *Living with Sex* and the other for Ford and Kelly's *Marriage Questions*. Which advertisement, think you, would really represent an act of editorial irresponsibility?

ROBERT ZOELLNER

"Over-Apprehensive"

Hollis, N.Y.

To the Editors: It seems to me that you are being over-apprehensive in this instance . . . the risk involved in advertising Prof. Hettlinger's book is probably outweighed by the awareness afforded thoughtful people that sexual morality is less reasonable when approached in a hush-hush manner or when viewed as a cut-and-dried affair.

ROLAND LAIRD

"Selectivity"

Shaker Heights, Ohio

To the Editors: In subscribing to a Catholic publication, I am hoping the staff is selective not only in articles published, but advertising of books even

more so. I have ordered books, in the past, based both on your reviews and ads. We have three daughters, two of whom are teen-agers, who peruse ads—not only of a magazine such as this one. So I was most disappointed in the appearance of advertising for *Living with Sex*—on this point—certainly a Catholic viewpoint is necessary. Our daughters are forming moral judgments now and we hope to guide them in more than one way. So—please use prudence in this realm! Thank you.

EMILY HENNINGER

“Guidelines”

Long Beach, N.Y.

To the Editors: As a Protestant reader of your journal . . . I would offer the following guidelines or rules of thumb:

1) Indicate several times during the course of a year that what is advertised in *Commonweal* does not necessarily express the opinions of the editors (this, I gather from the editorial, is really the sticky point; if the separation can be constantly made clear there is no reason why this should be a bone of contention).

2) Continue to accept advertising, except the most flagrantly abusive, *even border-line cases*. When significant enough, then, these can be commented on editorially. The *Times* has done this in the past, and this, I feel, has increased its stature.

3) Let “a journal of opinion edited by Catholic laymen” be precisely that. Where there is a felt need that some kinds of books might harm some people, let these be commented upon either editorially or in the book review section. We have long since discovered that “harm” comes primarily when people seek out books that have been suppressed for some “good” reason without the opportunity to investigate the ideas there proclaimed in the light of written and oral commentary. . . .

(REV.) DAVE POMEROY

“Authoritative Strain”

New York, N.Y.

To the Editors: It is interesting that *Living with Sex* should be described as “posing some serious challenges and
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LAW AND SPIRIT

One unforeseen offshoot of the movement for reform in the Church has been to lead many to wonder whether the Church can, in fact, be reformed. The source of their doubt springs from some unsettling reflections on the nature of the Church as an institution. If the Church is to be a visible Church, to be a Church which is ordered, structured and controlled, then it would seem impossible to grant the individual Christian the full scope of his Christian liberties. The dilemma of the Church, in short, is as much sociological as theological. How can one have a large institution in which freedom and order are set in proper balance? Gaining ground is the view that the dilemma can’t be resolved. The only way out is to de-institutionalize the Church, setting freedom at the center and letting the old structures go. Let the Church be, then, just a loose fellowship, a Christian “happening,” a community without binding laws and limits.

Undeniably, this image of the Church has its attractions; at times, it seems the only sensible response to rigidity, suppressions, heresy hunts, and general immobility. It is also an image of the Church which appears to open the way for the full play of the Holy Spirit, at present domesticated to the uses of ecclesiastical authority.

It is easy, of course, to point out that such a view of the Church is at odds with most traditional teaching, a denial in fact of the very idea of a visible, structured Church which speaks and acts in the name of God. Nonetheless, it is an impulse within the contemporary Church which has to be taken seriously; it is an impulse of desperation. If Gospel and law cannot be reconciled, then law must go; that is what the drive amounts to.

It is within this context of desperation that the current effort to reform Canon Law might best be seen. For if there is any place in the Church where the relationship of law and Gospel seems least healthy it is in Canon Law. For many, the present code—promulgated in 1917—epitomizes the spirit of legalism run rampant; it is not only outdated in its contents, it is outdated in its approach and spirit. The question is: can a new code be devised which would, once again, give Law a respected place in the Church,

yet without hindering Christian freedom and the movement of the Spirit?

This was the implicit question which lay behind the recent three-day seminar in Pittsburgh sponsored by the Canon Law Society of America. A summary of recommendations which came out of that meeting indicates that the participants took a major step toward establishing a viable theoretical framework for the revised code. On the general problem of the validity of law in the Church, the participants pointed out that the New Testament clearly validates the existence of law in the Church. But this validation amounts to more than a mere tolerance of law. On the contrary, "Insofar as ecclesiastical law can derive from the Spirit moving men through charity it can have a charismatic character."

The achievement of this "charismatic character" requires a full realization of the servant character of authority's role, the communal nature of the Church, the equality of all the People of God, a sense of shared responsibility in the Church, and a recognition that law in the Christian community must be open, flexible and creative. The way the seminar participants proposed to achieve these latter qualities was by an interim code which would set guidelines only, leaving sufficient room for experimentation and local development. At the same time, they recognized that "mere directional norms" only would not be enough, and that "sometimes even sanctions seem necessary to the law."

There is hardly anything in the recommendations of the panelists we would care to dispute. Their conclusions are sensible, nuanced and fully in keeping with the spirit of the Council. Indeed, they go well beyond the Council in many respects, calling, for instance, for "the effective and practical separation of the legislative power from the executive power" in the Church, simplified appeal procedures, public administration of justice, participation by the people in the election of their bishops, among other things.

Our only real problem with these recommendations is whether it makes any sense to hope that they will be heeded. On the face of it, their major effect would be to strip many individuals in the Church of their power to act unilaterally. It seems in the very nature of power to consolidate itself; such has been the history of the use of power in the Church. Barring a truly radical shift, it cannot be expected that the power which now resides in the hands of the magisterium will very readily be shared. This is a fact of life in the Church and it has to be taken into account. Any suggestion that authority may have to subject itself to judicial judgment, that it should act only when it has a consensus behind it, that it must bring its procedures and norms out into the public forum will not be received kindly.

This expected reaction would not, however, be a great problem were it not for the fact that, in the end, it is authority itself which will establish any new code of

Canon Law. One can, under these circumstances, only hope for some kind of miracle: an act of authority which is, at the same time, a voluntary act of self-denial. It is not beyond hope. We hope.

STOPPING THE SPREAD

Preventing the spread of nuclear weapons is once again on the international agenda. An anti-proliferation treaty, said President Johnson recently, is "the thing we need most to do." It also looks like a thing we *can* do. Soviet U.N. delegate Nikolai Fedorenko has announced that no insurmountable obstacles stand in the way of such a treaty, which would forbid nuclear powers to transfer nuclear weapons and bind non-nuclear nations not to acquire them. Furthermore, Czechoslovakia and Poland have offered to grant the International Atomic Energy Agency the right to inspect their atomic power reactors—on condition that West Germany do the same. This offer is extremely important since the implementation of any effective anti-proliferation treaty depends on the ability of some international agency to carry on inspection, especially in regard to stocks of plutonium, a substance produced in peacetime uses of atomic power and crucial for the building of nuclear weapons. So far, Bonn has reacted favorably to the Czech-Polish offer, though de Gaulle appears tempted to throw one of his procedural monkeywrenches in the works.

But if the road to an anti-proliferation agreement has been smoothed by these events, it has been badly rutted by the latest news from China. On the one hand, the rapid Chinese advance in nuclear weaponry and missile technology is clearly a stimulant to the anti-proliferation activity of the Soviet Union. The Soviets have linked the Chinese missile test with Lin Piao's October 1 declaration of "struggle to the end against modern revisionism, whose center is the Soviet Communist Party leadership." But for Japan and India, the Chinese nuclear warhead is a real spur to developing their own nuclear arsenals. Neither is yet committed to do so. Japan could very easily produce both bombs and a missile system beyond whatever the Chinese will possess in the near future. India, however, seems much closer to making the pro-nuclear decision; the conditions under which it would sign an anti-proliferation pact get more stringent by the month. Needless to say, such a decision on India's part would be tragic. Completely apart from its implications for peace, an Indian nuclear program would catastrophically divert funds from economic development.

What, then, must be done? First of all, the United States and the Soviet Union must be thoroughly committed to working together to end proliferation. Without this, the game is up. India, for example, with its tradition of non-alignment, is not going to depend on nuclear guarantees from one of the great powers unless it can

get comparable guarantees from the other great power as well.

Second, the U.S. and U.S.S.R. must decide that ending proliferation is a goal so important that other goals, desirable enough in different circumstances, will be sacrificed to it. Specifically, this means that Moscow will allow some consultative role on nuclear policy to West Germany and that Washington, on the other hand, will be willing to go ahead on an anti-proliferation treaty even without the full prior agreement of Bonn. The fact is that the attitudes toward Germany of both Washington and Moscow are not consistent with effective anti-proliferation measures. It is clear that something has got to give.

Third, not only an anti-proliferation treaty but a full-scale anti-proliferation "strategy" must be put into effect. Besides an international inspection system monitoring the use of plutonium, this strategy would include: (a) an extension of the test-ban treaty, making it more difficult for any non-nuclear power to embark upon the development of nuclear weapons; (b) some system of guarantees granted to non-nuclear states pledged not to acquire nuclear weapons, protecting them against nuclear attack; (c) a "no-first-use" agreement among nuclear powers, reducing the possibility of nuclear blackmail as well as the appearance of diplomatic leverage which now seems to accrue automatically to the possession of these weapons.

Such an anti-proliferation strategy would have to be the joint undertaking of Washington and Moscow. Sooner or later it would involve the question of Red China's entry into normal international channels, i.e., the U.N. It would necessitate discussions with Russia of the future of anti-ballistic-missile defense systems (ABM): Moscow seems determined to put one of these systems into operation; the U.S. has such a system thoroughly researched, and the Chinese missile test has increased pressure for its deployment. ABM systems could set off a whole new round in the arms race.

Vice President Humphrey has declared that anti-proliferation has been given the "highest national priority." In fact, there is little evidence that this is so. We wish it were.

THE POPE AND BIRTH CONTROL

Pope Paul has again postponed his decision on birth control. His previous statements have made clear that he is aware of the complexity and urgency of the problem. He has frequently promised a decision "soon." This time, however, he placed more stress on complexity than urgency, and his language seems to indicate that an early announcement is not imminent. Neither is there much of a clue as to which way the Pope is leaning. In the past,

all indications have been inconclusive. Only a week before he surprised many at the U.N. by calling birth control "irrational," he gave a remarkable interview to a Milanese journalist in which he confessed anxiety and confusion about the issue ("Deciding is not as easy as studying. Well, we must say something. But what? Really, God's light is needed here.")

According to the *New York Times*, the Pope said last week that the Church's ban on all birth control methods but rhythm could not be considered to be "in state of doubt." The initial reaction to this statement is apt to be one of surprise. There *is* substantial doubt, and this doubt has been created and sustained by the conscientious statements of cardinals and bishops as well as well-known theologians and laymen. That is, after all, why the Pope has appointed a commission of experts and kept them studying the problem for nearly three years. But the Pope is not speaking sociologically here, attempting to reflect faithfully the current clear division in the Catholic conscience.

Instead, we think, he is simply saying that as far as Church authority is concerned, the traditional norms are not officially in doubt. As such, this can be understood as an interim pastoral pronouncement. The magisterium has not called itself into question. Catholic authorities are to continue to teach the norms, and not to teach that the norms are in doubt. This does not mean, of course, that the issue is closed, or that individuals who have doubts about the norms may no longer act on them in the traditional way, by deciding in conscience the more probably correct course of action on a seriously controverted moral issue. The hint in the *Times'* account that this papal speech is "a step backward, away from change," does not seem justified. As an index to the future of the issue in the Church, this speech is just as inconclusive as its predecessors. All it says is what the Pope said in June of 1964: that the current norms must be considered valid until such time as the Pope feels obliged in conscience to change them.

We feel that some sort of development here is not only possible, but necessary. The arguments are familiar and need not be rehearsed. Theological constructs of another age, with other problems, must not deflect the Christian conscience in coming to terms with today's crushing overpopulation and the anguish of Catholic parents whose marriages are placed under a severe burden by the requirements of current Church norms. The testimony of Catholic laymen, the theologians, and non-Catholic Christians has seemed to be crystallizing into a consensus for some sort of change in Catholic teaching. This has occurred too on the Pope's own commission: only about seven of the 60 members are currently reported to be adamantly opposed to all change. This is the testimony that the Pope must reflect upon as he comes to make his decision. We hope that he, too, finds a conscientious and viable way out of the dilemma.

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Pope Paul pleads for peace in Vietnam, but how much effect does it have? Some, certainly—in my diocese and many others there were special prayer services scheduled after Paul's recent encyclical on peace, and there have been pastoral letters on war and peace from Cardinal Shehan and Archbishop Hallinan. Nonetheless, a recent Gallup poll says that Roman Catholics far outnumber Protestants and Jews in supporting President Johnson's method of handling the Vietnam war.

I don't want to suggest that one cannot support President Johnson on Vietnam and also accept the papal or episcopal statements on peace. Obviously, one can, and that is part of the problem of such statements. If they are too specific, the danger is that the pope or bishop may be usurping a prudential decision which should be left to the individual Christian citizen; if the statements are too general, one can support them and still cheer for every napalm attack on any village in Vietnam.

That problem aside, though, why *do* more Catholics support the Vietnamese war and would, I suspect, support any war in which the nation was involved? One reason, I think, is because respect for authority is something that is stressed in Catholic culture—authority in the home, in the school, in the state—and stressed far too much, in my view. I'm sure things are changing now, but if one followed old-style moralists the citizen who wanted to rebel against that authority got very little support indeed. A classic example of this was provided during Ireland's struggle to be free; despite the fact that the Church itself was severely discriminated against by the British, the Church's official weight in Ireland was against the rebels, and many an Irish freedom-fighter went to his death without the last sacraments as a result.

Then there is the Communist issue, and this is important. If the guerrilla fighters in Vietnam were simply rebellious Buddhists, no matter with what dreams of world domination, the Catholic emotional response would be different. We have been accustomed to think of Communists as the great threat for decades. Say Vietcong and the average Catholic sees Red; it's as simple as that.

This is not to say that if one is opposed to Communism, one must support Mr. Johnson on Vietnam—not at all. There are ways of fighting Communism that are sensible and those that are not, and I don't think the Catholic record for effective anti-Communism is so good that it should necessarily guide us on what to do in Vietnam.

Take, for example, the thirties. A relative handful of dedicated priests and laymen upheld the honor of the Church in the labor movement, preaching the social encyclicals and fighting for social justice. Many of these

were my friends, and I respect them. But at the same time all too many Catholics remained completely aloof from the battle. For them the C.I.O. was "too radical" to be joined, and when the Communists were finally expelled, it was not due to any help from them.

Or take the race question. Friendship House, the Catholic Interracial Councils, the Catholic Worker—you could count Catholic efforts for interracial justice on your fingers at a time when the Communists were investing heavily in time and dollars for work among the Negroes. In point of fact, the Communists failed to make many Negro converts, but this is not something most of us Catholics can take much credit for.

An excessive love of authority, then, plus a ritualistic kind of anti-Communism—regardless of whether the U.S. is right in Vietnam or not, I see these as major factors impelling Catholics to give the war in Vietnam and any war greater support than Protestants or Jews. But there is another reason, and this may be the most serious of all.

Back as far as Augustine, Christian theologians have been specifying the conditions which must be met if a war is considered to be just and if a Christian can be permitted to participate in it. Repugnance for violence is deep-seated in all this Christian literature, and the practice of the Church was aimed at containing and lessening violence. The distinction between combatants and non-combatants, for example, comes out of our Christian past, and similar examples could be cited. But the point is that the American Catholic is, by and large, totally unfamiliar with the Church's tradition in this matter.

This is not merely academic quibbling. In the last war, for example, it was all too easy for us to fall into the moral trap of countering one atrocity with another. The war we fought was essentially just, but I don't see how this can be said about our policy of obliteration bombing in Europe and Japan—to say nothing of the terrible tragedies of Hiroshima and Nagasaki. The tragedy of modern warfare is that it tends to be total, rather than being fought for limited goals. Yet we took as our national policy that of “unconditional surrender,” and this demand added to the bitterness and duration of the fighting. Where were our voices of protest then, lay or clerical?

Whether our national course is right in Vietnam or not, the plain fact is, I think, that a frightening number of people—including Catholics—are all-too-ready to say that no holds are barred, once war is declared. That road can lead only to barbarism, and it is this mentality that the Church had always resolutely opposed. If American Catholics are ignorant of this tradition, so much the worse for us.

JAMES O'GARA

JAMES O'GARA

CATHOLICS AND THE CHICAGO RIOTS



Picking up the pieces

MICHAEL E. SCHILTZ

The critical question for Roman Catholicism in the next decade is not whether it will be an instrument for Christ's presence in the civil rights struggle, but whether Catholicism can prevent itself from obstructing the Christian presence in others: whether it can effectively clean its own house.

Events in Chicago in the Summer of 1966 suggest that this will be a difficult task, indeed.

Summer in Chicago, as civic and religious leaders and police officials reckon it, began on Sunday, June 12, with a riot in the Spanish-speaking quarter of the near northwest side. The Spanish-speaking disturbance was particularly unnerving to Chicago officials because they were busily bracing for difficulties from another quarter. Dr. Martin Luther King had announced his intention to declare war on housing segregation in Chicago, had vowed to make Chicago an "open city."

The kickoff event in King's war, a massive rally in Chicago's 100,000-plus-capacity Soldiers' Field, was set for Sunday, July 10th. Mayor Richard J. Daley, a Democrat whose convictions on civil rights had been running steadily ahead of his party faithful, announced his intention of appearing on the platform with King and the Protestant and Jewish leaders. With but two weeks to the rally, the one big question mark for the kickoff was the Most Reverend John Patrick Cody. A meeting between King and the Archbishop earlier in the season had been officially described as congenial, though sources closer to the table were more apt to describe it as fruitless.

In heavily Catholic territory for the first time, King had hoped to obtain archdiocesan support for, and participa-

tion in, a specific set of projects; but he had received instead the classically-amicable ecclesiastical brushoff. Now, with the urging of several ecclesiastical elder statesmen, who pointed out the ominous sound of SNCC's distant rumblings, the Archbishop acted. He drafted a statement to be read at the podium and a strong pastoral letter to all parish pulpits urging support of the movement's goals as a matter of morality and specifically identifying the discriminatory practices of Chicago's neolithic Real Estate Board as reprehensible.

The statement, and particularly the pastoral letter, had an immediately provocative effect among select congregations throughout the diocese, for whom the notion of their archbishop's identifying himself with a suspectedly left-wing black man's cause was as distasteful as it was novel. The Archbishop had helped the Chicago Freedom Movement get off to an auspicious start.

Two days later all hell broke loose. Touched off by a police incident involving boys and a fire hydrant, after a week of blistering and unrelieved ninety-degree heat, the poverty-stricken Negro southwest side erupted into violence. Rioting, burning, looting, and gunfire spilled over several days. King's staff, other clergymen, the city's human relations staff, the police, and the Illinois National Guard all worked tirelessly to restore order. When quiet returned—an uneasy quiet marked for the rest of the summer by minor but unnerving incidents—two persons had been killed, perhaps as many as several hundred injured.

It had been a bad turn for the Chicago Freedom Movement. But King was too far committed to the open-city crusade to consider postponing it, even if he had desired to do so. An initial conversation between King and Mayor Daley on the morning between the rally and the eruption

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of the riots had failed to secure the minimum terms of the movement, and King initiated the central feature of his summer's strategy—a series of massive, peaceful protest marches into all-white segregated sections of the city, to visibly demonstrate the injustices of residential segregation.

Into the Maelstrom

As the city braced for the summer's marches, no one—Dr. King's staff, the City's Commission on Human Relations, nor the police—was quite prepared for what would happen in Marquette Park on Sunday, the 31st of July. Into the center of the most heavily-Catholic neighborhood (Gage Park-Chicago Lawn) in the largest Catholic diocese in the United States, the Chicago Freedom March came—Negroes and whites with a sprinkling of clergymen and nuns, led by Dr. King and protected by a cordon of police. The marchers were, as they always are behind King, studiously peaceful; but on that Sunday afternoon they were viciously assaulted with rocks and bottles by swarms of white youth, encouraged and provided with ammunition by jeering adults. All in all, 53 persons, including nuns and clergymen, were injured.

On Friday, August 5, they returned to Gage Park again, and violence from the onlooking mobs again broke out. Despite effective police protection, more marchers were injured: this time King himself was felled by a rock.

Meanwhile, the Catholic community was in a state of shock. One pastor of seven years' standing in the Chicago Lawn-Gage Park community termed the mobs of his parishioners "rabble" and told an interviewer he would not face them again without a gun. Newspaper and television commentators could not avoid the observation that the marchers were markedly peaceful, and the mobs markedly Catholic. (In September, Archbishop Cody was to make something of a point at a press conference that only fifty per cent of those arrested during the Gage Park riots were, in fact, Catholic.)

Not a few press commentators were also noting, in muted tones, that the Roman Catholic Church was not eminently visible in these marches into the heartland of American Catholicism. Actually, the Church was represented among the marchers by a handful of "regulars"—the priests and nuns for whom civil rights demonstrations in Chicago had become a profound cause. Most of the local parish clergy stalked the sidelines, not identifying themselves with the marchers but intent nevertheless on restraining the mobs. What the press failed to notice was that many of the most prominent "regulars" of earlier years were absent this summer. Rumor, uncertainty, and a modest amount of hysteria have become a part of the Chicago scene since Archbishop Cody came, and in this highly-charged atmosphere it was whispered widely that some of the most vulnerable regulars had been ordered to go about their regular business. No one knew for certain.

In the tense situation that had built up in the nine days since the first Gage Park march, then, Catholic civil rights advocates and many otherwise uncommitted Catholics who had been shocked by the scandals at Gage Park wondered what the Archbishop would do—whether he would admonish the Gage Park Catholics, or beef up the visibility of the Church in the marches, or remain quiet. On August 10, the Church spoke. In a statement released to the press, Archbishop Cody, "with a heavy heart," called upon the Chicago Freedom Movement leaders to suspend the marches. Acknowledging their right to march, and rehearsing his own stand concerning "the need for justice, charity, and equality of opportunity for all Americans whatever their race or creed," the Archbishop alluded to the judgment of "representatives of government, police, and many other responsible groups" that continuation of the marches might result in serious injury and death. He concluded, "it would seem that leaders of the civil rights movement are themselves confronted by a serious moral obligation, namely that they prayerfully reconsider the methods now being employed to achieve their altogether just and laudable purposes."



The Catholic Interracial Council, caught unaware by the statement, stuck by the marchers. They and some fifteen other religious and civic groups immediately issued a statement urging continued protection for the marchers. The principal response to the Archbishop's "stop plea" was issued by Al Raby, one of the most influential local civil rights leaders. Urging the Archbishop not to use "his great influence" to stop legal and peaceful protest "but rather to stop the racist practices in the real estate profession and to combat the ugly racism of the closed communities which have attacked us," Raby redirected the Archbishop's attention to his own moral responsibilities.

The marches continued. Within a few days the Mayor obtained an injunction limiting their size (but not drastically) and requiring extended advance notice of the routes to be filed with the police. Amid plans for the marchers to walk in Cicero—where pictures of violence fifteen years ago still sear the memory—Chicago capitulated on Friday, August 26th. The Real Estate Board agreed to drop its opposition to fair housing legislation, the city agreed to revamp the public housing site picture and alter the segregation-supportive practices of other

municipal functions, and the churches agreed to inaugurate a major educational program.

A Lack of Staff Work

Summer, 1966, is over. But the Church in Chicago is still picking up the pieces. The implications of the Chicago failure, in the main, are three. First, the Archbishop was not equipped with a staff knowledgeable and experienced in the complexities of the civil rights struggle. As a result his "stop plea" was a horrendous misreading of the situation. Second, Catholicism in Chicago lacks a tradition of identification with the Negro which would permit the Archbishop to address a "stop plea" to Negro leaders in good grace. Third, pastoral understanding was inadequate to anticipate, and clerical dignity powerless to contain, the Gage Park mobs.



However well-intentioned Archbishop Cody's plea for a cessation to the marches, it must have been viewed by Freedom Movement leaders with incredulity. By the first of August it was general knowledge among those close to the civil rights scene that the marches could not be suspended without causing the collapse of the entire summer's goals in Chicago. By the beginning of August, King had momentum on his side. Any interruption in the rhythm of the marches would have provided a breathing space enabling the community to hang on through the Labor Day weekend. And lurking ominously over the whole drama was the firm conviction that if the King crusade in Chicago was blunted, leadership of the national civil rights movement would shift sharply in the direction of Stokely Carmichael. Moreover, if there was danger of serious bloodshed, as the Archbishop feared, the danger was clearly with the marchers.

It is the gentlest interpretation to assume that Archbishop Cody was not fully informed of the dimensions of the crisis. It is difficult otherwise to understand why the Archbishop would have intervened when there was no pressing urgency for him to do so, when the Mayor had not chosen to intervene, and when the moral onus was so clearly on the neighborhood mobs, unless the Archbishop was not fully aware of what was riding with the Chicago Freedom Movement. Therein lies one of the deep-seated problems in Catholicism's failure to relate to the Negro

(and to most other social issues as well): the almost total absence of staff work at the chancery level.

Probably no American diocese can claim more men in constant touch with the civil rights struggle. Yet until May of 1966 Chicago had never had an official agency involved exclusively with race problems at the Archbishop's level. Although the Catholic Interracial Council dates back to 1946, its last ten years—those of accelerating and remarkably effective activity—have been years of increasingly strained relationships with the chancery office. In the late fifties, Msgr. John Egan had converted a fledgling committee of South Side pastors concerned with Negro invasion into a strong urban renewal and conservation agency, with style and with an avowed dedication to Civil Rights. Neither Msgr. Egan nor Msgr. Daniel Cantwell (from his vantage point as chaplain of the Catholic Interracial Council) had operated within the chancery framework in race relations. Yet Cantwell and Egan were at least on tap at the Chancery. They kept their lines open to both the ecumenical and civil rights communities, and their lines were good.

But in early 1966, as part of his effort to reshape the informal clerical power structure in his own image, Archbishop Cody assigned both men to additional duties as full-time pastors. Shortly thereafter he made the future role of Msgrs. Cantwell and Egan in interracial and ecumenical affairs manifestly clear by appointing Father Edward Egan, a bright young chancery bureaucrat with Roman training and no previous experience in racial or ecumenical matters, as his assistant in charge of both, and established a Commission on Ecumenism and Human Relations. Although the appointments to the mixed commission were uniformly of good will and included a generous proportion of persons previously interested in the problem, they pointedly did not include Egan, Cantwell, John McDermott of the Catholic Interracial Council or Matthew Ahmann of the National Catholic Conference on Interracial Justice.

The new commission was still engaged in organizing itself and gathering reading lists as the summer ended. Its advice was not sought nor offered during the crisis of July and August. As a consequence, Archbishop Cody went through the summer with no experienced advisors and visibly cut off from the experienced old hands.

When John Patrick Cody came to Chicago, himself a man of tight-ship temperament, he followed the time-tested formula for a change of guard: he started sweeping clean. The Bishop's personal staff was replaced with young men beholden to him; the advisory function of the diocesan consultants was downgraded; wholesale personnel transfers were inaugurated; and major diocesan bureaucrats were assigned full-time pastorates as additional duties. As if to emphasize his control of the situation, the Archbishop projected a peremptory style in which little room was left for negotiation or reconsideration. As he thus grappled for the lines of authority, the Archbishop

could find no space for men like Cantwell and Egan.

Given his personality and the traditions of the office, Archbishop Cody approached Chicago like a new Prime Minister approaches the organization of his government. Unfortunately, there is one fundamental difference between the government of a diocese and the government of a state: a Catholic diocese does not possess the depth of first-line civil servants who remain untouched by changes in government and who carry the continuity of state. When an episcopal cabinet is replaced, little remains but clerks. If the Archbishop's intervention betrayed a lack of understanding of the dynamics of the civil rights struggle, his inability to call upon a long tradition of involvement in addressing himself to the march leaders was downright embarrassing.

In the opening paragraphs of his "stop plea" the Archbishop indicated that he had "urged our priests and religious to preach in and out of season the Christian doctrine and American ideal of the brotherhood and equality of all men." But the allusion omitted the first 94 years of Negro emancipation. No one can remember a recognizably forceful statement on civil rights coming from the Chicago chancery before 1959, although the U.S. Supreme Court had struck down the restrictive covenant in 1948 and the "separate but equal" clause in 1954.

Martin Luther King and the Southern Christian Leadership Conference grew out of the Montgomery Bus boycott in 1956, but as late as 1964 the City of Chicago's official Human Relations Commission was still attempting to force Catholic hospitals to accept Negro doctors on their staffs, particular councils of the Knights of Columbus were blackballing Negro applicants, and the most prominent Catholic social clubs were proudly discriminatory. In 1963 the munificent benefactress of a large Catholic university in Chicago closed down her private Catholic club's swimming pool rather than permit the university's Negro students to swim in it, an action which was publicly defended by the university (whose president, incidentally, sits on the Archbishop's commission).

A History of Segregation

If institutional segregation has been widespread throughout the diocese, parish and parochial school segregation in Chicago was marked by a parallel history. In the early twenties, George Cardinal Mundelein established a separate church for Catholic Negroes in the then-small south side Negro community, so that the beloved colored Catholics would not be embarrassed by worshipping with whites. As late as 1962, the overlapping and gerrymandered system of Negro parishes still dominated the entire South Side of Chicago—one Negro parish running its official boundaries in a corridor three and one-half miles long and a half mile wide to cover a particular salient on the Negro ghetto. At that time, Negro children from a far southwest side Negro parish without a paro-

chial school were being bussed four miles, through three entire white parishes, to another Negro school.

During the massive population displacements of the later forties and fifties, when perhaps 400,000 Catholics fled south side parishes in the face of an expanding Negro ghetto, at least a half-dozen pastors on the border earned and enjoyed city-wide reputations as militant and successful opponents of integration. Their sermons were articulate, forceful, and rabid. Although most priests in "Negro work" have been dedicated, as well as frustrated men, at least one pastor who was fortunate enough in the late fifties to see his parish change from a middle-class white to a strongly middle-class Negro parish made it a regular practice to insult his new flock from the pulpit and publicly wish for the return of his former white flock. His name is a household word among Chicago's handful of middle-class Negro Catholics.

Little of this is Archbishop Cody's responsibility, nor is any of it to his liking, and he provides every assurance that what patterns of injustice remain will be obliterated as rapidly as his sprawling mastodonic diocese can be moved. But in relating the Church to the Negro, the Archbishop is a prisoner of Chicago's history. While leaders of the civil rights movement may accept his motives and understand the limitations on his maneuverability, the mass of Negroes in Chicago and elsewhere through the nation have memories that reach back before 1959. The official, hierarchical Catholic Church in Chicago, as in the nation, was an indifferent and often hostile outsider to the Negro during the first century of emancipation, a tardy and not overly-enthusiastic latecomer to the cause of civil rights. No amount of wishful thinking can alter the record. That is the second implication of Chicago, 1966.

Finally, the venom with which the mobs of loyal Catholics in Gage Park turned not only on the Chicago Freedom marchers but on their parish priests and pastors, unnerved everyone in town. Whatever had remained of the myth that Catholic pastors are in close touch with their people, alert to their needs and moods and idiosyncracies, dissolved on the afternoon of July 31st. What is more, Gage Park demonstrated in brutal terms that deep-seated moral aberrations cannot be healed, nor their effects ameliorated, by the abrupt conversion of ecclesiastical authority. Fundamental moral values are shaped and supported by a complex of social institutions: family, parish, school, ethnic tradition, and social pressures, and not by peremptory, even if authoritative, pronouncements.

Moreover, the failure of the pastors of the place is not the failure of a moment; it is the failure, at the very least, of a generation.

The area around Gage Park—indeed, the entire southwest side of Chicago—is heavily peopled by refugees from the mass movements of the fifties, the rapid and intensive changeover of neighborhoods from which the whites fled southwest. This ferment of changing neighborhoods was essentially a class phenomenon. Predominant-

ly poor Negroes, pushed to the edges by an incredible housing shortage and encouraged by "blockbusting" speculation that often yielded thirty to fifty per cent per annum to investors, replaced middle-class whites in aging, though substantial, communities. In the intensely crowded conditions which inexorably swept to the edges of the frontier, crime rates and neighborhood deterioration increased sharply, while the fleeing whites were fleeced of their dearly-purchased equity not by the incoming Negroes, but by the panic-peddling speculators.

It was not until the very late years of the decade, in 1959, that a visible Negro middle class emerged and escaped from the ghetto in large enough numbers to establish themselves in the Chatham area on the farther South Side. Thus, under the most intense emotional conditions—the disruption of home and neighborhood and loss of property investment, the vast majority of the displaced Catholics of the fifties fled with a firmly-entrenched stereotype of a lawless Negro slum, exacerbated by the sexual fantasies which have always been a party to American race prejudice, and unclouded by any visible example of a stable, orderly, middle-class Negro community.

It must be laid to the blame of the Catholic pastoral ministry that it took no steps of any consequence, during the migration and resettlement of the fifties, to help its flock separate the class aspects of their experience from the race aspects, nor to preach, "in and out of season," understanding and charity. The utter irrationality of prejudice is not easily susceptible to rational argument and programs of education and understanding and the fact of neighborhood change is a powerful and irradicable experience. But the tragedy is that the Catholic ministry did not try such programs, nor did it apparently see the need to try. The failure of the pastoral ministry to anticipate, diag-

nose, and treat a growing moral cancer in the fifties is the final implication of Chicago, 1966; and the future of the ministry is uncertain until sociologists are able to give us some insights into that failure.

Where, then, does Chicago go? No plans have yet been announced, but specific programs seem obvious: the elimination of remaining manifestations of discrimination in Catholic institutions, parishes, organizations, and societies; the ruthless suppression of pastors who will not or can not come to sympathetic terms with the aspirations of the Negro community, whether in central city or suburb; the launching of massive, intensive educational programs for Catholic clergy and Catholic adults to offset years of neglect.

These policies will not be easily executed; but by utilizing the expertise which exists in Chicago, they are at least possible. But possible only if there is a radical alteration of underlying pastoral orientation. It is clear from Chicago, 1966, that as far as the civil rights movement is concerned, the central pastoral question is not the soul of the Negro but the soul of the white. It is too late to crank up the evangelical apparatus in the hope of baptizing the Negro community into the Catholic Church. Christ was present through others to the Negro in his years of need, and will continue to be so for a long time to come. But it is not too late for the ecclesiastical establishment to earn and maintain the good will of the Negro leadership, merely on the human level, if bishops are willing to admit the Church's decades of neglect, and turn their wholehearted attention toward cleaning up the mess in the house of God.

If this is done, then Chicago may, by the grace of Martin Luther King, teach the nation as it has done so many times in the past: it may teach all of our Catholic ecclesiastics how to communicate with their people.

Beyond the old scholastic arguments

ABORTION LAWS



NORMAN ST. JOHN-STEVAS

Despite her economic ailments Britain is passing through a period of vigorous law reform. Capital punishment has been abolished, the Wolfenden report, which legalizes homosexual acts taking place between consenting adults in private, is well on the way to being legally implemented, and a statute making radical changes in the law on abortion is also on its way through the legislature. I have no doubt in my own mind about the first two reforms: indeed I voted

for both of them, but liberalizing the abortion laws is quite another matter.

In the last session of parliament, the House of Lords, which by an ironical historical paradox has now become the spearhead of reform, twice passed Bills making extensive alterations to the law on abortion, but they failed to pass through the House of Commons for procedural reasons. This year the House of Commons itself has passed by an overwhelming majority a Bill which makes sweeping extensions to the types of abortions which may legally be carried out. Its passage through the Upper House is obvi-

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ously assured so that it appears to be only a matter of time before the new Bill becomes law.

The Bill was introduced in May by a young Scottish Liberal Member, Mr. David Steel, as a private member's Bill. In the English Parliament such measures are not introduced officially by the parties but are left to the individual Members. There is no voting on party lines and every Member is free to vote according to his own conscience.

In the event after a passionate debate only about thirty members voted against the Bill, compared with two hundred who supported it. Most of the supporters of the Bill were Labor or Liberal Members but a surprising number of Conservatives voted for it. No Catholic Member actually voted for the Bill but the majority did not turn up to vote against it, only a handful doing so. As I was going through the "noes" lobby, Mr. Enoch Powell, leader of the radical right, who was also voting against the Bill, turned to me and said, "Where are the Romans?" Where indeed!

The present law on abortion in England, like that in the majority of American states, mirrors what has been until recently the universal Christian moral consensus that abortion is both a grievous sin and a grave social wrong. Anglo-American law has traditionally protected the life of the unborn child; it does not wait until birth to extend recognition of a right to life. At the same time killing a foetus has not been regarded as murder: for that the victim has to be "in being," that is born, extruded from the mother's womb. Abortion or the expulsion of a living foetus from the uterus before the twenty-eighth week of pregnancy, that is before the foetus become viable, is a crime. According to Coke in his institutes, abortion was considered by the common law "a great misprison" or misdemeanor. In England in 1861 it became a statutory crime punishable with a stiff term of imprisonment, and the statute is certainly not a dead letter. The majority of American states have passed similar laws and they remain on the statute book.

There is however in England and in many American states an important limitation to the law, declared in Bourne's case in 1939. Aleck Bourne was a fashionable London surgeon who in 1938 with much attendant publicity carried out an abortion of a fourteen-year-old girl who had been raped by several soldiers. He was tried but acquitted, the judge holding that if an abortion was carried out to save the life or protect the health of the mother from a major threat, then the abortion was justified.

There has been confusion and controversy amongst lawyers as to the exact extent and implications of the Bourne judgment, for example as to what is meant by health, and how serious the threat to the mother's well-being must be. Yet the reasoning behind the decision is clear enough. The judge was accepting the traditional position that the life of the unborn child should be protected but allowing an exception. He was reflecting the general community view which, while it stops short of equating the foetus with a human person, agrees that as a living human organism, a

potential human being, the foetus has rights which should be respected. These rights should only be taken away when they cause a conflict with other rights, those of the mother, and there is no other way of protecting her. This is an application of the legal doctrine of "necessity." As conditions of "necessity" it is required that the evil averted by the operation be greater than the evil performed, and that no more evil is done than is reasonably necessary to avert the greater evil.

According to strict Roman Catholic doctrine this position is as unacceptable as any other which allows a direct abortion. The Catholic theological position is that the embryo is a full human being from the moment of conception and that the soul is present from that moment. However the Catholic position as to the moment the soul enters the body has varied from time to time. St. Thomas for example following Aristotle, maintained that the soul was not present until forty days after conception in the case of male infants and eighty days in the case of females. His error was one of biology rather than theology.

Contemporary biology has confirmed the judgment of modern Catholic theologians, since it accepts that there is no qualitative difference between the embryo at the moment of conception and the moment of quickening. Biologists hold that life is fully present from the moment of conception. It follows that the soul (if there be a soul) must also be present from the moment of conception. With such a view all abortion is logically ruled out, with the exception of "indirect" abortion when a diseased organ such as a cancerous womb containing an embryo is removed and the embryo is unavoidably but unintentionally destroyed.

Against this view are ranged those of the abortion law reformers. They will have nothing of this talk about souls and the like but postulate that it is the right of every mother to have an abortion. Recently writing in an English periodical, an officer of the Abortion Law Reform Association announced (with no saving sense of irony) that it was the right of every child to be born wanted. This marks a distinct shift in the argument. Once this is accepted, abortion becomes not only a right but a duty. Children have been warned: they must choose their parents carefully.

In between the protagonists are found the vast majority of reasonable people (as usual) who are swayed not by the ultimates but by the middle principles. Since they are the people who will ultimately decide the issue, the argument must be addressed to them. This is a fact which, whether unpalatable or not, Catholics should recognize. If one advances purely theological arguments against abortion, one will find that one is literally talking to oneself. No one will be listening. Theology is no longer queen but servant in our contemporary pluralist society. She can raise her voice, but her role is of necessity on the margins, not in the legal or political center.

Catholics who wish to oppose the extension of abortion must use arguments which have some appeal to those to whom they are addressed. They can be based on principle

or pragmatism or both. One must seek common ground with other Christians and with men of good will in general. This is not provided by scholastic arguments as to the precise moment when the soul enters the body. There is however a principle, part of the moral consensus of our society, to which appeal can be made, the right to life and the necessity of protecting it.

The notion of the sanctity of life is implicit in the common law idea of man as *liber et legalis homo*: it becomes explicit in the great series of declarations of the rights of man from the American revolution down to our own day. Rooted in the Christian notion of man a creature destined for eternal life, it is reinforced today by modern man's psychological awareness of his own uniqueness. The acceptance of this concept by our law has made a profound difference to our society. It is the premise not only of liberty but also of equality and fraternity. If one can oppose the extension of abortion as an undermining of this principle, there is hope of getting somewhere.

Catholics then should stress the threat to society and to the fundamental moral principles on which it is based, presented by permissive abortion statutes. They should not oppose statutes which merely clarify the law as it is thought to have been established by case law. They are however on reasonable ground when they point out that in abortion a conflict of rights is involved. It is not merely the question of the rights of the mother but the rights of the foetus as well and the general interest of society in preserving respect for the principle of the sanctity of life. A foetus is not just a piece of waste matter to be disposed of at will in an incinerator but a potential full human being and as such is worthy of some respect. A further point is that in the dialogue which precedes the vital decision about life and death, the only creature silent is the one most directly affected, namely the foetus itself. It cannot rise up in the womb and declare "I want to live." The law therefore rightly intervenes to speak on its behalf.

The English Bill does not allow an abortion at will but specifies certain grounds on which an abortion may be carried out given the consent of mother and doctor. The categories it uses are those advocated by abortion law liberalizers everywhere, and a general discussion can thus be usefully pegged to them. Apart from the circumstances set out in the Bourne case, it allows an abortion where a further pregnancy would place undue strain on the mother, a category so vague and so sweeping as to cover almost any kind of medical or social stress. The objection to the clause lies precisely in its vagueness; it is essential that any such clause be tightly drawn. The Bill then goes on to allow abortion if the child born is likely to suffer from such physical or mental abnormalities as would deprive it of any prospect of reasonable enjoyment of life, or if the pregnant woman is a defective.

This feature represents an important new departure in the law. Sacrificing the life of the foetus to protect the moth-

er is one thing; depriving it of life because of a prognostication of abnormality is quite different. For one thing, how can "likely" be sufficiently certainly established in the present state of medical knowledge? A story which used to be told by Maurice Baring is relevant here. Two doctors were discussing abortion. One said to the other: "I want your opinion. It concerns the termination of a pregnancy. The father was syphilitic, the mother tuberculous. Of the first four children born, the first was blind, the second died, the third was deaf and dumb, the fourth was tuberculous. What would you have done?" The second doctor replied without hesitation "I would have ended the pregnancy." "Then," replied the first, "you would have murdered Beethoven."

This story is a cautionary one about placing too much reliance on medical prognostications. It would indeed be far more reasonable to wait until the child was born and then despatch it if it was found to be deformed. This was precisely what happened in the famous Liège case of 1962 when Madame Suzanne Van de Put was acquitted of murder after she had killed her eight-day-old daughter born deformed as a result of the mother's taking the drug thalidomide during pregnancy.

This clause of the Bill is open to a wider objection than that of medical uncertainty. It pre-supposes that one human being can make a judgment about another as to whether that other's life is worth living and enforce it, a power that has never been conferred by Anglo-American law. It confers a license to kill and one with no clear limiting terms. To one person life without sight will appear unbearable; to another the absence of arms; to another the lack of legs. Instead of the clear standard of the law there is substituted the subjective canon of personal taste. One may also ask pertinently: whose suffering is it that is being spared? Is it that of the child? Or is it that of those who would have to look after the child and care for it?

Other cases included in the Bill for which abortion would be allowed and which are frequently advanced by protagonists of change are those in which the pregnancy is the result of a rape or where the pregnant woman is under sixteen. Rape, however, is a charge notoriously difficult to prove and extremely easy to allege. As for a child under 16, is there not much more chance of psychic damage from an abortion than from a childbirth?

One argument that is often advanced for extending legalized abortion is that it would reduce the number of illegal abortions and get rid of the back-street abortionists. Women will have abortions anyhow, runs the argument, and they might as well have them under hygienic conditions instead of in a back parlour by the use of a pair of knitting needles. Before this argument can be evaluated it is necessary to know the number of illegal abortions but there are in fact no reliable statistics for these, only guesses.

In the October 8th issue of the *Saturday Evening Post*, Dr. William Ober asserts that in the U.S. "a million abortions are performed annually, more than 99 percent illegal-

ly," but gives no source for his figures. How could he possibly have come by them? They must in the nature of things be nothing more than a guess.

As to England, I have seen estimates (or guesses) varying from 10,000 illegal abortions per annum to 100,000. In any case, such evidence as there is shows that widening the legal grounds for abortion does not reduce the illegal rate, and it may even increase it. In Sweden, for example, where abortion is allowed for a wide range of medico-social and eugenic reasons, this fact does not appear to have had the effect of reducing the illegal rate as had been hoped. The only way of getting rid of the back-street abortionist is in fact to remove restrictions on abortion altogether. No country has done this, but Japan, which has moved nearest to it, found that the abortion rate increased so rapidly as to threaten the whole future of the nation. As a result a campaign was sponsored by the government to replace abortion by contraception.

In conclusion it may be said that a powerful and respectable case against extending the grounds for abortion beyond those of avoiding grave risk to the life and health of the mother can be made out on non-theological foundations. Those who oppose abortion on social and religious grounds, however, are under a grave obligation to put forward constructive solutions to the problem such as the extension of adoption facilities for unwanted children. It is an odd irony that those who are most forthright in condemning abortion for religious reasons are also often those who point the finger of scorn at the unmarried mother and her child. A change of attitude here might be more effective in reducing abortion than trotting out again the old scholastic arguments.

CZECHMATES



THE SCREEN

Now in general release is "Loves of a Blonde," the Czech movie that opened the New York Film Festival in September and won huzzas from most of the reviewers. Perhaps the critics, impressed with the glamor of this opening night, let some of their enthusiasm spill over into their reviews of this heart-warming and unpretentious little picture about romance-hungry adolescents. In any case, audiences can now judge for themselves—and they will find "Loves" a well directed movie with a slight plot, some sharp character portraits, and a few delightfully realistic scenes. But for all its assets, a masterpiece with depth and scope it is not; and for my money, "Intimate Lightning," another Czech comedy shown at this year's Festival, has greater humor, understanding and universality.

In telling the tale of Andula, a naive and romantic

blonde who works in a shoe factory in a small town where there's a shortage of boys, director Milos Forman does come through with universal touches; and as you watch Andula and her girl friends and some of those boy friends, you begin to wonder if young people aren't pretty much alike the world over. Forman by no means limits himself to youngsters in showing their relationship to the not-so-young and to next-generation oldsters. His cast, in all ages, is fine, and he has directed them expertly—although only the two leads are professionals: Hana Brejchova as the dreamy, not-too-pretty Andula who has only vague notions about what she wants but is certain, at this stage of her life, she wants male companionship; and Vladimir Pucholt as the young pianist who's beginning to feel his oats and definitely knows what he wants from Andula and the other girls.

Although "Loves" lags from time to time, it has three hilariously funny scenes that are worth sitting through the slow stretches for: the episode in which three soldiers try to date Andula and two of her pals at a dance; the sequence in which the pianist takes Andula up to his room and unsubtly goes about the seduction—although seduction is hardly the word for what goes on with the girl, naked as a newborn babe, still saying, "I don't trust you" and then insisting he draw the window shade; and finally the episode in which Andula goes to Prague to visit her love, pops in on his bewildered parents, and later is put to bed in the living room while the parents make their son sleep with them. Although this scene is the film's funniest as the mother keeps them all awake with her cliches and scolding, it is also the most poignant as Andula realizes the boy hardly remembers her. The film's finale makes it clear that Andula hasn't learned very much or lost her romantic notions. Parents, seeing the new films about the younger generation like "Loves of a Blonde" and "Masculine Feminine" and "Georgy Girl" may be more befuddled than ever about kids today and may ask with this boy's mother, "Where will all this end?" or with Georgy's father, "I sometimes wonder *to what* this country's coming."

That the elders haven't done too well is displayed in another picture made abroad, but "10:30 P.M. Summer" is so confused that one can't be sure just what it's trying to say. Directed by Jules Dassin in Spain, "10:30" is an extraordinarily handsome movie with some lovely color shots of town and country. The script, however, written by Dassin and Marguerite Duras from her novel, could never quite make up its mind whether it wanted to be another "Last Year at Marienbad" or "L'Avventura" or maybe even "The Children's Hour." Its story is about three people who seem to be in love with each other and whose triangular affair gets curiously out of shape when one of them tries to help a young man who has just committed two murders.

It's too bad that this film went so haywire, because up

to a point it holds one's interest, and it has a good cast. Peter Finch and Melina Mercouri are the husband and wife, and Romy Schneider is their good friend in whom both are interested. But, alas, Melina is an alcoholic; and whether she drinks because Romy's in love with her husband or because of her attraction to Romy is never cleared up. Furthermore, we're never quite sure whether the torrid bedroom scene with Peter and Romy really happened or whether Melina, in her drunken haze, imagined it. The episodes in which Melina rescues the murderer from the rooftops outside the inn build up a lively suspense, but most of "10:30" draws a blank in spite of its handsome people and pretty country. And the "L'Avventura" finale draws the blankest blank of all.

PHILIP T. HARTUNG

HOKUM NOW

THE STAGE

It takes guts to do a straight Gothic horror story these days: to do it, that is, as if you meant it. For one thing, the number of people in your audience who have ever been rattled, in the flesh, by an old house or a nameless terror may be assumed to decrease annually. And for another, spooky characters have lost much of their bite: partly because, like so many good things, they have been parodied close to death, and partly because Freud has revealed once and for all what these people are really acting so tense about. The humorists and the pop psychologists have carved up the kingdom of fear, leaving nothing, so to say, to the imagination.

Unfortunately, if there is one thing that "We Have Always Lived in the Castle" lacks, it is guts. The understanding from the first is—"we know we can't frighten you, and we're not even going to try." The play comes on resolutely whimsical, like Alexander Woollcott reciting the story of Lizzie Borden, but finally it lacks even the courage of its whimsy; it isn't even good hokum.

The story concerns a family who have marooned themselves in their country seat, on account of a 4-ring poisoning that took place some while before. Big sister Constance, the poisoner by popular acclamation, is afraid to go into the village because the children there may taunt her. Old Uncle Julian chuffs around the place in his wheelchair muttering dire nothings. Little sister Merricat gets her kicks from stabbing the stuffed dog. There is in fact an air of cheerful bustle about the place—again as if to say, "we don't want you to be alarmed by these people: well, of course we knew you wouldn't be" . . .

This is no mood in which to put on any kind of play. There is a deadly self-consciousness at work here that keeps anyone from turning up the comic or tragic juice.

Uncle Julian (Alan Webb) is a genuine comic grotesque and as such presents a genuine interpretation; but in every other respect the production simply dithers. Heather Menzies shows some promise as little sister Merricat (why do I keep thinking Chickenfat? Miss Menzies is really quite thin), but her part as a part collapses under her. She is supposed to be in communion with the dead, but this requires a relative intensity of atmosphere; and since this is not laid on, Miss Menzies is left holding the bag: incanting into a dead phone. To be fair, it might be added that Shirley Jackson's (the play is based on her novel) special note of off-hand malignancy would probably be hard to translate to the stage, even if you were trying. (*At the Barrymore*)

"The Apple Tree" is one of those eccentric affairs which seems willfully to keep itself from being too good, so that its stars will look all the better by contrast. If you follow all that. The first part, Mark Twain's "Diary of Adam and Eve" has its moments, e.g., the naming of animals ("Why did you call that a cow?" "Because it looks like a cow") and Adam's discovery of humor. But after that the going gets a little rough.

Why anyone still bothers to do Frank Stockton's "The Lady or the Tiger?" (the second part of the show) either straight or as a gag is a riddle that might have pleased Mr. Stockton's own pawky tastes. It is like staging your favorite conundrum or chess problem. The case is a little better with Feiffer's "Passionella"—part three—but the remorseless symmetry of a Feiffer cartoon poses a problem or two.

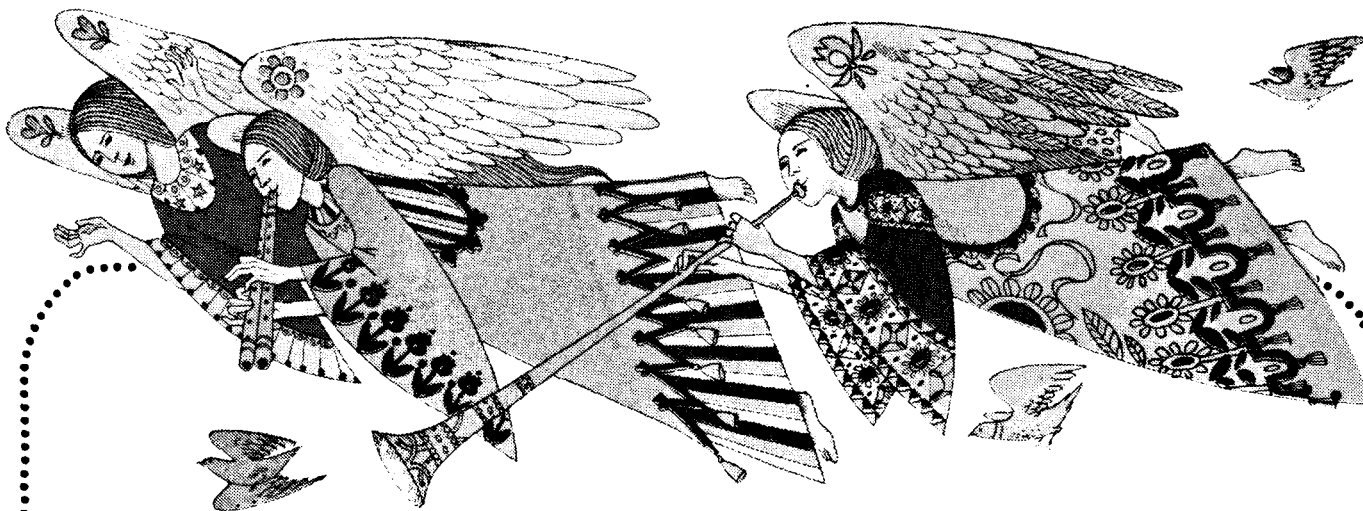
In any event, the stars, Alan Alda and Barbara Harris, are equal to anything. Miss Harris is incomparable. To be so funny without sacrificing charm would be trick enough. But with her left hand she is also acting up a storm. Her passage, as Eve, from sub-deb to played-out matriarch is as fine a piece of shading as you could wish to see. Her "Passionella" is in some ways even more praiseworthy, because it requires her to do a Jayne Mansfield movie star, and this is one of the great pitfalls of our time.

As for Mr. Alda, I suppose the first word is "restraint," but this on the understanding that restraint can bring tears. Mr. Alda gets the precise value from every line and scene—and then stops. He doesn't try to go that one inch further to compete with Miss Harris. He, also, skips round a pitfall—in his case, the hornbilled leather-jacket bikerider—with great delicacy. In fact, the sheer taste of these two performers is uncanny and almost infallible; and just to add a belt to the suspenders, the producers have thrown in the best third banana in the business, Larry Blyden, to back them up.

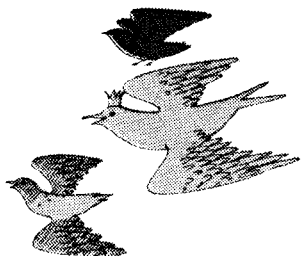
"The Apple Tree" isn't exactly the Manhattan phone book, but if anyone wants to try that venerable wheeze, I suggest that they get hold of this gem of a company. (*At the Shubert*)

WILFRID SHEED

11 November 1966: 167



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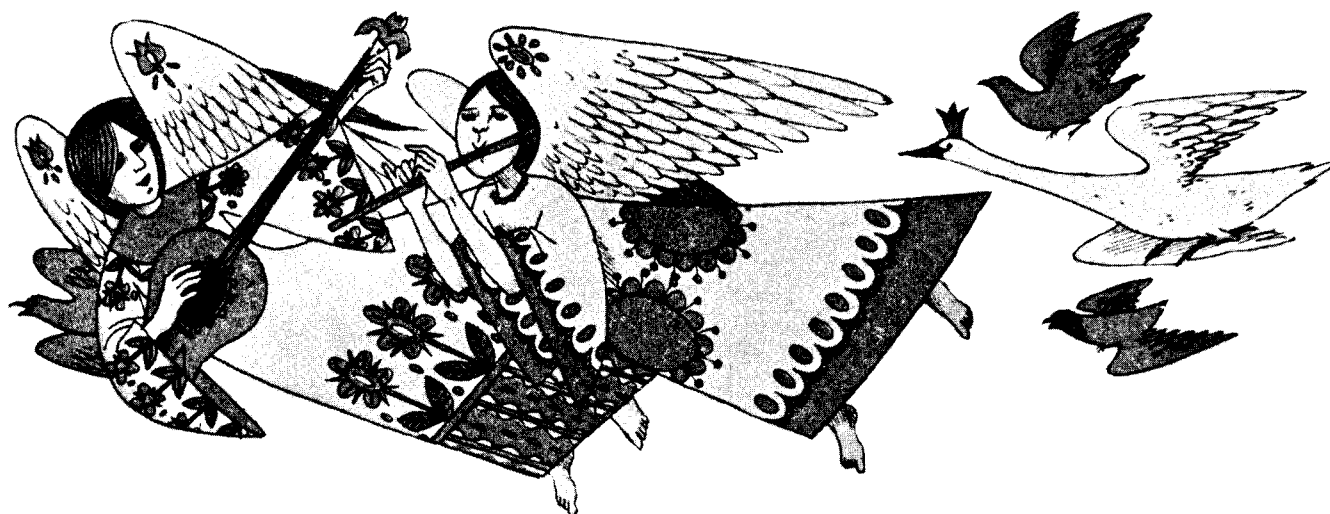
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From "Joy to the World" (Little, Brown)

Children's Books

BEHIND JULES VERNE



CLAIRE HUCHET BISHOP

"I have come to be known as a publisher for kids," Hetzel used to remark with a mixture of mirth and pride toward the end of his life in 1886. Indeed, by that time, Jules Verne's fame had become associated forever with that of his daring, far-sighted publisher. Yet, Hetzel's career cannot be summed up by his association with Verne. This fact has been well apprehended this year by the Bibliothèque Nationale in Paris which set up an exhibit of more than three hundred items pertaining to Hetzel—first editions, engravings, photographs, letters—where could be seen the names of widely different writers whose sole point of convergence (to use Teilhard's lexicon) was editor Hetzel: Balzac, Musset, Louisa May Alcott, Msgr. Affre, Stendhal, Lamartine, Zola, Mary Mapes Dodge, Hugo, Proudhon, Stevenson, Malot, Sand, Gérard de Nerval and many others.

Indeed, Hetzel's publishing venture did not start with children's books nor did it solely specialize in them. Born in 1814, in the shadow of Chartres cathedral, Hetzel, after giving up his law studies, entered the publishing field with a *Livre d'Heures*. This was followed by a highly satirical collection of engravings by Granville whose works today are collectors' items. It was followed in turn by a totally different kind of work, thus revealing the young editor's eclecticism; in 1841 the first volume of *La Comédie*

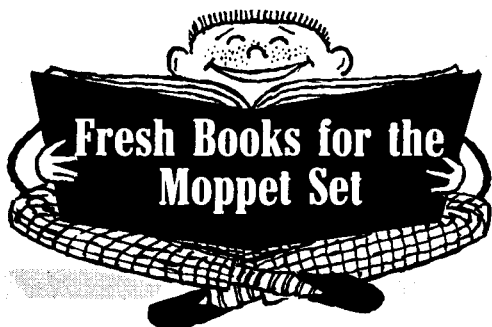
Humaine came out, following the contract Balzac had signed with Hetzel for the publishing of his entire work.

One year later, Hetzel founded the epoch-making juvenile periodical *Le Nouveau Magasin des Enfants*. He defined his purpose as follows, "We have created a magazine in which everything should suit various ages and where nothing will repel . . . The documentary should have a hidden moral reality so that it does not empty the heads instead of filling them . . ." This bi-monthly periodical's aspect was more engaging than that of any others already on the market. The paper was good, the page-setting provided plenty of restful blank spacing, the two columns made it easier for the untrained young eye to travel the length of a short time. Type-size varied according to the prospective reader's age. The best French artists enlivened the pages with many illustrations.

Le Magasin as it was soon called, became the first French encyclopedia for the young. In addition Hetzel ran stories in instalments. These stories he later published in book form in a series called *La Bibliothèque d'éducation et de récréation* which arbores a gay, colored mosaic linen cardboard binding. The writers' rostrum was made up of illustrious names—Alexandre Dumas, Nodier, George Sand, etc. Hetzel's tour de force was that, having published some of the most talked about French writers he managed to persuade them to use their talent for children. His challenge to them was, "fire the young readers' imagination for the youth's heart's sake," for he never divorced the mind from the heart.

His brilliant phalanx of writers followed suit, and

CLAIRE HUCHET BISHOP is well-known as an author of children's books. Among them are: *Bernard and his Dogs*, *Christopher and the Giant*, *the Ferryman*, *Five Chinese Brothers*, *Martin dePorres*, *Lafayette: French-American Hero*, *A Present from Petros*, and most recently, *Yeshu, Called Jesus* (Farrar, Straus).



Beneath The Oak Tree

by Nathan Zimelman
Illustrated by Carol Rogers

A beautiful and sensitive story that captures the vivid, but realistic imagination of those who are young enough to believe in an exciting world-in-miniature beneath an oak tree. Colorful illustrations contribute to the story's fantasy and enchantment.

Ages 3-7 \$2.95

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Illustrated by Kurt Werth

Imagine an elf who can't believe that he exists until he encounters two little boys who do believe! Then he knows he's real. This beautifully illustrated book is recommended for all who are intrigued by the beckoning world of make-believe.

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The Teeny Weeny Genie

Written and illustrated by Fred Crump, Jr.

Pre-schoolers and first graders will be spellbound by the antics of Mustapha, a Middle Eastern mouse who was trapped in his oil-lamp home by the meanest cat in Baghdad.

Ages 4-7 \$2.95

A Rhinoceros? Preposterous!

by Letta Schatz
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Whoever heard of goldfish and guppies as pets for a red-blooded American boy? He would pick a chimpanzee, an octopus, a giraffe, or some other exciting animal. Full-color illustrations.

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Illustrated by Ruth Hartshorn

THE GOOD-MORNING BOOK expresses a young child's delight in his early morning environment. A joyful "good morning" is said to all the familiar people and objects he encounters as the day begins.

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even accepted his suggestions. Today, except for *Le chien de Brisquet*, the Woodcutter's dog, of Nodier and *Sans Famille*, Nobody's Boy, by Malot, both of a poignant realism which supersedes the epoch's sentimentality, most of the stories of that series have too slow a pace for today's young readers because of lengthy descriptions. However, in Hetzel's day, reading was just beginning to reach all classes of society in France, it was a new and thrilling experience, and young and old readers alike were not only willing but eager to bring to it patient devotion. All the more so that Hetzel's authors did not talk down to children and they did not portray stilted paragons of virtue. To wit, *Les aventures de Jean-Paul Choppart* (Desnoyers) which, Hetzel wrote, "does not at all remind one of those medicinal herb teas poured in the children's minds with a small spoon. It is not the perennial story of too good a child."

Hetzel was not only an eclectic publisher, he was a man *engagé*. Deeply involved in the 1848 Revolution, head of Lamartine's Cabinet in the Foreign Office, Secretary General of the Executive Committee, he was banished by the triumphant Louis-Napoleon. In exile at Brussels he kept in touch with other famous politic refugees and published their works, particularly Hugo's *Les Châtiments* and *La Légende des siècles*.

Back in France he set to work again on children's books. The year 1861 saw the publishing of the regal edition of the *Contes de Perrault* (also a collectors' item), magnificently illustrated by the great artist Gustave Doré, while, at the same time Hetzel published *La Guerre et la Paix* of the socialist Proudhon.

With 1862 came the first Verne's story, *Cinq semaines en ballon*. In a previous issue of COMMONWEAL I recounted Verne's astonishing career as the first scientific fiction writer and one whose production, though largely a *fait accompli* today, can still be read with interest. For twenty-four years the two names Verne-Hetzel were associated; it might be more exact to say that it was a life-long collaboration since Verne asked Hetzel's advice and even suffered Hetzel to re-write some pages of his manuscripts. Presented first in *Le Magasin*, then in the series *Bibliothèque d'éducation et de récréation*, Verne's works, crowned by the French Academy, were also offered in the festive garb of red and gold cardboard binding with gilt edges. These heavy, noble-looking and profusely illustrated books, ideal New Year's gifts or school prizes, became a tradition which Hachette continued after he bought Hetzel's business in 1914.

Hetzel's broad outlook did not stop at French authors. He wanted children to be introduced to children's life in other countries. "Let us learn to misunderstand each other less," he used to say. He published a series on college life in other countries by Laurie, and, above all, he made foreign works available to the young French public. Within a decade after their publication in America, *Silver Skates* of Mary Mapes Dodge and *Little Women* of Louisa

May Alcott were published in France. With their author's consent Hetzel adapted the stories to his French public without tampering with the original values of the books. The success of *Les Patins d'argent* and *Les Quatre filles du Dr. Marsch* has lasted up to these days. And so has Stevenson's *Treasure Island* brought out by Hetzel in straight translation within three years of its American launching.

In 1879 Hetzel founded another series, *Petite bibliothèque blanche illustrée*. He spelled out his aim, "The lower price will make each work more accessible to all . . . As the number of buyers increases it becomes easier to make books within reach of everyone." Thus spoke businessman Hetzel. Then, social-conscious Hetzel added, "How often we dreamt of being able to place in the poorest families' hands books which could be both charming and useful without sacrificing either their substance or their look." And finally, "Would the secret of making books free of charge be disclosed, then what more beautiful professions than those of writer or publisher!" Romantic? At least such an attitude testifies to Hetzel's respect for children's books—to him they never were merely merchandise. Indeed the new cheaper series bears the names of Dickens, Verne, Lemonnier and many other first-rate authors.

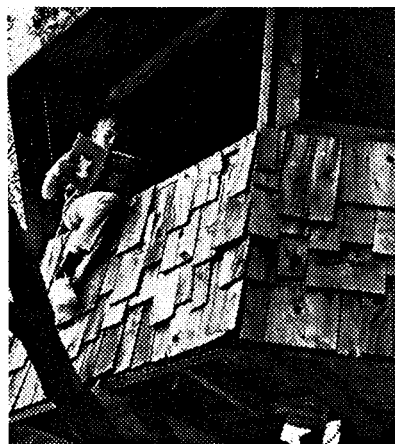
Toward the end of his life Hetzel wrote to his wife, "Who knows whether those childlike little things do not have more lasting value than the others where I associate with masters." This shows the all-encompassing vision of Hetzel. To him, children's and adults' worlds were one. He viewed the whole of mankind in its evolutionary process which, in his time, had taken a sharp turn toward man's mastery of nature and of his environment as well as a keener interest in man's motivation. Hetzel strove to usher children into that daring world and at the same time to equip them for it so that the priceless values of the individual as well as those of human relationship might continue to develop. Such were Hetzel's guiding lines. *Mutatis mutandis*, can we do any better today?

MARK MC CLOSKEY

OF WAR

Strewn in soldier's dress about a wood,
The dead have come to nothing understood.
The war is nothing too disguised in green,
As perfect knights who fill a child's dream.
Today I watched an old man drink to war
As to delights he'd risk his palsy for.
Today I saw my double, trained to kill,
Blown to dust, and took a little chill.
Tonight, slipping beneath a soiled sheet,
I hug my breath until it falls asleep.

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MRS. MOPPLE'S WASHING LINE, by Anita Hewett. Illustrated by Robert Broomfield. \$2.95

THE GIANT ALEXANDER AND THE CIRCUS, by Frank Herrmann. Illustrated by George Him. \$3.50

THE TRAVELING FROG, by V. M. Garshin. Translated by Marguerita Rudolph. Illustrated by Jerry Pinkney. \$2.95

ANATOLE AND THE PIANO, by Eve Titus. Illustrated by Paul Galdone. \$2.95

ADVENTURE AT MONT-SAINT-MICHEL, written and illustrated by Napoli. \$3.75

A TRICK ON A LION, written and illustrated by Robert Sargent. \$2.95

THE NURSERY ALICE, by Lewis Carroll. Illustrated with drawings by Sir John Tenniel. \$2.95

THE LITTLE WHISTLER, by Frances Frost. Illustrated by Roger Duvoisin. \$3.25

MIDDLE READERS

JUANITO OF THE TOWER by Gina and Harold Liebow. \$3.25

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RAMU, A STORY OF INDIA, by Rama Mehta. Illustrated by W. T. Mars. \$3.50

A RIDE WITH HUEY THE ENGINEER, by Jesse Stuart. Illustrated by Robert Henneberger. \$2.95

THAN HOA OF VIET-NAM, by Leone Neal Osborne. Illustrated by Ruth Boynton. \$2.75

THE STONE OF VICTORY AND OTHER TALES, by Padraic Colum. Illustrated by Judith Gwyn Brown. \$3.95

THE BLUE FAIRY BOOK, edited by Andrew Lang. Illustrated by H. J. Ford and G. P. Jacob Hood. \$2.95

THE BROWN FAIRY BOOK, edited by Andrew Lang. Illustrated by H. J. Ford. \$2.95

THE GREEN FAIRY BOOK, Edited by Andrew Lang. Illustrated by H. J. Ford. \$2.95

THE HOUSEHOLD STORIES OF THE BROTHERS GRIMM, translated by Lucy Crane. Illustrated by Walter Crane. \$2.95

GOSPEL FOR YOUNG CHRISTIANS, by Harold Winstone. Illustrated by Jacques Lescaffi. \$1.95

ANTS AND TERMITES, by Dr. Gwynne Vevers. Illustrated by Colin Threadgall. \$2.95

WEATHER ALL AROUND, by Tillie S. Pine and Joseph Levine. Illustrated by Bernice Myers. \$2.50

OFF INTO SPACE! Science for Young Space Travelers, (Revised Edition), by Margaret O. Hyde. Illustrated by Bernice Myers. \$2.95

TEENS AND OLDER

THE DOLPHIN SAILED NORTH, by Roger Simons. Illustrated by A. R. Whitear. \$3.25

IN SEARCH OF OPHELIA, by Amelia Elizabeth Walden. \$3.95

MY NAME IS ASYA, by Kira Michailovskaya. Translated by Catherine A. Burland. \$3.50

THREE POEMS OF EDGAR ALLAN POE, by Edgar Allan Poe. Illustrated by Paul Galdone. \$2.95

TROPICAL AFRICA TODAY, by George H. T. Kimble and Ronald Steel. \$3.95

PUSH AND PULL, THE STORY OF ENERGY, (Revised Edition), by Paul E. Blackwood. Illustrated by William D. Hayes. \$3.95

SO YOU WERE ELECTED! (Third Edition), by Virginia Bailard and Harry McKown. \$4.95

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A Selected List of Children's Books

ELIZABETH MINOT GRAVES

CHRISTMAS

A Christmas Panorama. Ill. by Virginia Parsons. Calligraphy by Sheila Waters. Doubleday. \$2.50.

This tiny book unrolls as a long Renaissance scroll with glowing, illuminated paintings that illustrate two traditional poems, *The Friendly Beasts* on one side, *A Partridge in a Pear Tree* on the other. Not only a book but an exquisite Christmas decoration. All ages.

Christmas Tree on the Mountain. Written & Ill. by Carol Fenner. Harcourt. \$2.50.

Three children share the Christmas spirit and country, Christmas fun as they search for a tree on a snowy mountain. Perfect for 4-8.

The Christmas Sky. By Franklin M. Branley. Ill. by Blair Lent. Crowell. \$3.75.

How scholars have studied the sky and learned what the brilliant star that led the Wise Men to Bethlehem probably was. A short, fascinating book by a well-known astronomer. The attractive illustrations have a stained-glass window effect. All ages.

Joy to the World: Christmas Legends. By Ruth Sawyer. Ill. by Trina Schart Hyman. Little, Brown. \$3.95.

Ruth Sawyer is a wise and famous storyteller. Here are Christmas stories and poems of her own, mixed with traditional tales skillfully retold. The numerous illustrations in gold and black have sure line, elegance and rich design. A beautiful book to treasure. 8-13.

RELIGION

God is in the Mountain. Selected and Ill. by Ezra Jack Keats. Holt. \$3.95.

Brief selections from the religions of the world and large, patterned, mood pictures show the glories of God both within and without and the oneness of religious experience. A distinguished and beautiful book for all times and all ages.

Noah's Journey. By George Macbeth. Ill.

ELIZABETH MINOT GRAVES is a free-lance writer and children's books editor for the Garrard Publishing Company.

by Margaret Gordon. Viking. \$3.50.

A striking and refreshingly original Noah's Ark, with strong alliterative verses and bold, modern pictures in brilliant color. All ages.

Easter. By Lillie Patterson. Ill. by Kelly Oechsli. Garrard. \$2.60.

A history of Easter customs and symbols as they developed and spread around the world. Alive with the joy of spring and rebirth, with poems and legends selected by a skilled librarian, story-teller and scholar. 7-11.



From "Yeshu called Jesus"
(Farrar, Straus & Giroux)

Discovering the Bible. By G. W. H. Lane & David S. Daniell. Ill. by Steele Savage. Photos & prints. Abingdon. \$3.25.

Stories, plus factual accounts, tell how the Bible was written, preserved and printed. A valuable book with many helpful illustrations. 8-12.

Yeshu, Called Jesus. By Claire Huchet Bishop. Ill. by Donald Bolognese. Farrar. \$3.50.

Christians too frequently forget that Jesus was a Jew. Here in a warm, scholarly, intimate story the childhood of Jesus is reverently recreated. One sees his Jewish family at work and at worship and gains insight not only into the Israel of His times but into the true foundations of the Christian faith. Mrs. Bishop has made an important and lasting contribution to the ecumenical spirit and inter-faith relations. This book is beautifully designed. 9-13.

A Donkey for the King. By John & Pa-

tricia Beatty. Ill. by Anne Siberell. Macmillan. \$3.95.

A lonely, mute boy journeying to Jerusalem with his beloved donkey at the time of Christ's birth becomes involved in His wondrous story. Everyday life in ancient Israel is excellently portrayed. Good writing, good reading, intended for children aged 9-12.

The Young Moses. Written & Ill. by Rosemary Haughton. Roy. \$3.25.

Almost nothing is known of the childhood of Moses but, from careful study of his character and of life in the courts of ancient Egypt, Rosemary Haughton has created a dramatic and detailed picture of his childhood as it might have been, and shows how the brilliant boy gave up the life of a nobleman to become a leader of the Jews. 9-13.

PICTURE BOOKS

The City-Country ABC. By Marguerite Walters. Ill. by Ib Ohlsson. Doubleday. \$2.95.

Two books in one—first a ride through the city finding avenues, bridges and cranes, then a look-see at country sights. The soft color drawings combine old-fashioned charm with Scandinavian verve. Good for preschoolers as well as beginning readers.

All in a Suitcase. By Samuel French Morse. Ill. by Barbara Cooney. Little, Brown. \$3.75.

A Packed-My-Grandmother's Trunk type alphabet book that takes an odd collection of animals on a gay trip through Boston. Sprightly verses and brilliant pictures with originality, strength and charm. A sure hit, especially with New Englanders!

A Birthday for Bird. Written & Ill. by Diane Redfield Massie. Parents'. \$2.95.

Lovely color and imaginative design distinguish this endearing picture book of a little bird, who, like children everywhere, worries whether his friends will remember his birthday.

I'm in a Family. Written & Ill. by Jo Ann Stover. McKay. \$2.95.

The amateurish drawing and child's lettering are part of the charm of this

homey little book about everyday family relationships and escapades.

Big Sister and Little Sister. By Charlotte Zolotow. Ill. by Martha Alexander. Harper. \$2.95.

It's hard to always be given help and advice even when love comes with them as many little sisters know. Here two small sisters come to a new understanding and relationship in a warm, wise story by a poetic writer famous for her windows into the inner world of childhood. Delicate 3-color drawings.

Keep Your Mouth Closed, Dearie. Written and Ill. by Aliko. Dial. \$3.50.

Whoever thought an alligator could have such charm! Poor Charles just couldn't keep his mouth closed and children will be beguiled as he keeps swallowing unlikely things and, like them, getting into trouble.

Nubber Bear. By William Lipkind. Ill. by Roger Duvoisin. Harcourt. \$3.25.

Stunning pictures and tense excitement as little Nubber Bear steals off to the woods at night to find honey.

Martha the Movie Mouse. Written & Ill. by Arnold Lobel. Harper. \$2.95.

How homeless Martha the mouse becomes the heroine, and star, of a movie house makes for a humorous and well-plotted story.

Baron Brandy's Boots. By Peter Hughes. Ill. by Gerald Rose. Abelard. \$2.95.

A fierce baron, a poor shoemaker and a mischievous scullery boy in a gay folk-tale-like picture book with just the sort of slapstick humor and thrills that little children love. Bold, bright pictures also contribute.

Sam Bangs & Moonshine. Written & Ill. by Evaline Ness. Holt. \$3.95.

Seaside scenes and storm adventures as a fisherman's daughter, fond of make-believe, learns that dreams must have their place.

Amelia Bedelia and the Surprise Shower. By Peggy Parish. Ill. by Fritz Siebel. Harper. \$1.95.

I don't know who enjoyed this most, I or the children. Amelia Bedelia, the scatterbrained maid, with her calamitous mistakes makes a delightful, nonsensical tonic for all ages.

EASY READING

Ponies of Mykillengi. By Lonzo Anderson. Ill. by Adrienne Adams. Scribners. \$3.50.

Rich, glowing paintings dappled with snow distinguish this moving story of adventure and courage as two children and their ponies battle a fearful Icelandic storm. 6-9.

Did You Carry the Flag Today, Charley? By Rebecca Caudill. Ill. by Nancy Grossman. Holt. \$3.50.

When Charley Barnett begins school in the Appalachian Mountains he is told that the highest honor is to "carry the flag," but Charley's curiosity and independence keep getting him into scrapes. This is a moving, down-to-earth, beautifully told story, full of wisdom and humor. The pictures with their grinning, toothless Charley bubble with life and help make this one of the best books of the year. For ages 6-9.

Sumi's Special Happening. By Yoshiko Uchida. Ill. by Kazue Mizumura. Scribners. \$3.50.

Sumi's birthday present for 99-year-old Mr. Oda turns out to be a wonderful happening that involves the whole village. Lovely color pictures of the Japanese homes and countryside. 6-10.

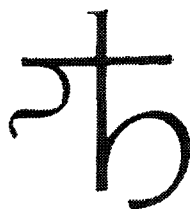
A New Home for Billy. By May Justus. Ill. by Joan Balfour Payne. Hastings. \$3.25.

Friendship between Negro children and white is a natural and unobtrusive part of this warm, simple story of a slum family's move to the country. 7-10.

The Valentine Box. By Maud Hart Lovelace. Ill. by Ingrid Fetz. Crowell. \$3.50.

As a new girl, and especially as a Negro, Janice was afraid there would be few valentines for her in the school valentine box, but a snowstorm and a generous act transform the dreaded day into one of friendship and happiness. 7-10.

Miss Kirby's Room. By Jean Horton



God's Children Learn in Joy

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Berg. Ill. by Alex Stein. Westminster. \$2.95.

School children learn that when one of them does wrong it leads to heartache for all. A good school story with an engaging heroine. 7-10.

White Bird. By Clyde Robert Bulla. Ill. by Leonard Weisgard. Crowell. \$3.75.

John Thomas, brought up in a lonely valley, loses his beloved bird but gains a knowledge of the world beyond his mountains and a new appreciation of his loving but hermit-like father. 8-10.

Mogo's Flute. By Hilda van Stockum. Ill. by Robin Jacques. Viking. \$3.50.

A fragile village boy in Kenya finds new strength and his place in the tribe. Sensitive writing and drawings in a universal story about the importance of responsibility. 8-11.

FANTASY AND FOLKLORE

John Tabor's Ride. Written & Ill. by Blair Lent. Atlantic-Little. \$3.75.

A shipwrecked Nantucket sailor goes on a wild ride home via whaleback. The woodcut-like illustrations have the feel of the sea and add an artistic flourish to this salty tall tale. 5-9.

Dorrie and the Weather Box. Written & Ill. by Patricia Coombs. Lothrop. \$3.25.

The muddle little witch Dorrie gets into when she tinkers with her mother's magic potions makes delightful and exciting reading for girls and boys 6-9.

Prince Rabbit and The Princess Who Could not Laugh. By A. A. Milne. Ill. by Mary Shepherd. Dutton. \$3.95.

Two Milne fairytales with color pictures by the illustrator of *Mary Poppins* make a perfect Christmas present. 6-10.

The Magic Finger. By Roald Dahl. Ill. by William Pène du Bois. Harper. \$2.50.

The bird-hunting Gregg family are transformed into birds themselves and the birds, turned people, threaten to shoot them down. A clever, amusing, magic, moral tale with imaginative drawings by a master of whimsy and fine line. 6-10.

Miss Bianca in the Salt Mines. By Margery Sharp. Ill. by Garth Williams. Little, Brown. \$3.95.

A witty, literate style makes these further adventures of Miss Bianca, the intrepid president of the "Mouse Prisoners Aid Society" a delight for reading aloud. Perfect pictures. 8-12.

The Mummy Market. By Nancy Brelis. Ill. by Ben Shecter. Harper. \$3.95.

The Martin children, who live with a gloomy housekeeper, find the magical mummy market where they can choose and try out different mothers. A highly original and deeply satisfying fantasy. 8-12.

Zlateh the Goat and Other Stories. By Isaac Bashevis Singer. Ill. by Maurice Sendak. Harper. \$4.50.

A timeless collection of sad-happy, wise-funny stories as country peasants and their animals battle foolishness and evil. The tales originated in Europe and Jewish folklore. Maurice Sendak's sensitive drawings add beauty and distinction to an already distinguished book. 8-12.



From "*The Crystal Tree*"
(Harper & Row)

A Golden Treasury of Jewish Tales. Retold by Asher Barash. Ill. by Henry Hecht-kopf. Dodd. \$5.00.

A large, scholarly collection of traditional European folklore from Rabbinic sources—moral tales of Jewish people and the power of their beliefs. 10-adult.

STORY BOOKS FOR AGES 9-12

Mary Jemison: Seneca Captive. By Jeanne LeMonnier Gardner. Ill. by Robert Parker. Harcourt. \$3.25.

A dramatic, fictionalized account of Mary Jemison's capture by the Indians and how she came to feel love and respect for her adopted tribe. Appealing.

The Crystal Tree. By Jennie D. Lindquist. Ill. by Mary Chalmers. Harper. \$3.95.

A little girl and her friends at the turn of the century, their country fun and seasonal excitements and, most important of all, the unraveling of a mystery about the boarded-up house Nancy's family is moving into. The drawings are just right.

The Queen's Own Grove. By Patricia Beatty. Ill. by Liz Dauber. Morrow. \$3.50.

The trials and rewards of an English family transplanted to a California orchard are told by their spirited daughter. Homey fun, humor and excitement.

The Cloud Forest. By Joan North. Farrar. \$3.95.

An unusual Gothic, morality novel in which a lonely boarding school boy and girl join forces to solve a strange and evil mystery in the nearby manor house.

The Witch's Daughter. By Nina Bawden. Lippincott. \$3.50.

Mood and mystery on a Scottish island as lonely, orphaned Perdita is befriended by a blind summer visitor and her rock-hound brother. Their discovery in a cave leads to high adventure. Fine writing and discerning character study by a distinguished adult novelist.

The Seventeenth Street Gang. By Emily Cheney Neville. Ill. by Emily McCully. Harper. \$3.50.

Another refreshingly honest city story by the author of the Newbery Medal winning *It's Like This Cat*. Boys and girls everywhere will want to join the gang.

Spring Begins in March. By Jean Little. Ill. by Lewis Parker. Little, Brown. \$3.95.

Sensitive, stormy, rebellious Meg gradually learns to adjust to others and to reality. A discerning story of misunderstanding and love between generations, and of family warmth and compromises.

Dead End Bluff. By Elizabeth Witheridge. Ill. by Chas. Geer. Atheneum. \$3.95.

A summer on the swimming team and a job raising puppies help a blind boy realize which limitations he can overcome and which he must accept.

Hold Zero. By Jean Craighead George. Crowell. \$3.75.

Months of frustrating delay as four high school boys wait for permission to set off their home-made rocket. Good scientific detail and good camaraderie in the boys' island hideout.

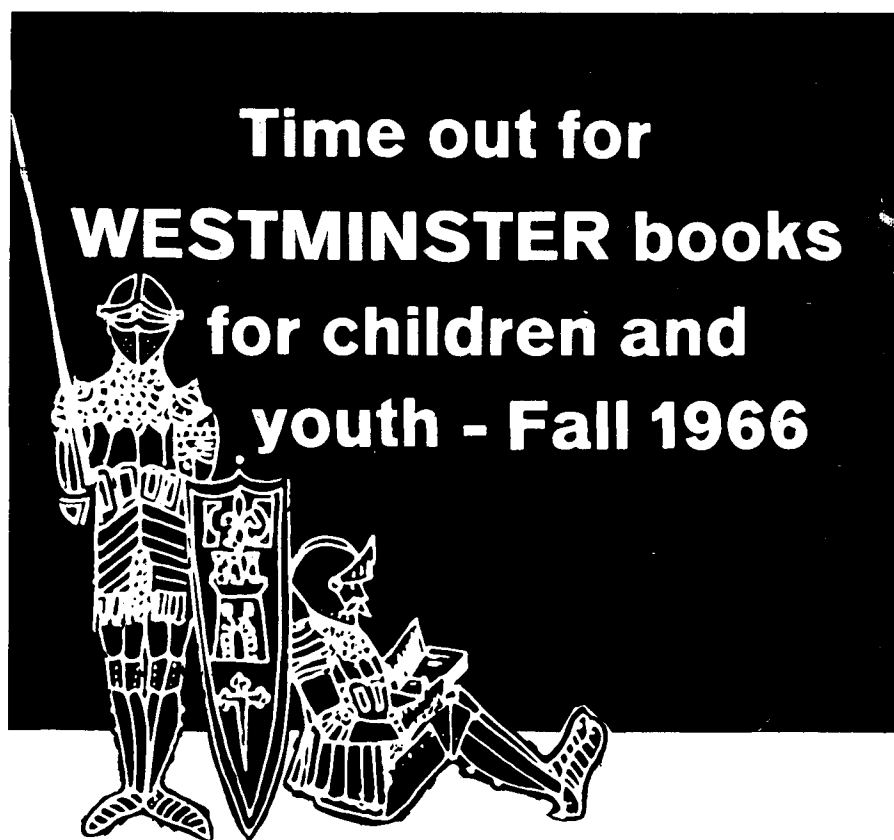
The Barrel. By Ester Weir. McKay. \$3.50.

Life in the jungle-like swamps of Florida provide an unusual and colorful background for this tale of a long-lost, orphaned boy reunited with his Granny and brother.

TEENAGE NOVELS

The King's Fifth. By Scott O'Dell. Decorations by Samuel Bryant. Houghton. \$3.95.

Scholarly research, insight into human nature, and fine imagination combine to



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By RICHARD McLANATHAN. The culture and history of the Medieval era, as expressed in its art, are beautifully captured in a magnificent volume, with many photographs. Boys & girls, 14 and up. \$6.95

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Ambassadors of Good Will By HENRY B. LENT. A definitive book — officially recommended by Sargent Shriver — about the Corps, the experiences of its members, qualifications, how to apply. Boys & girls, 14 and up. \$3.75

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By EDWARD J. RICHTER. All about flying a plane, and what it takes to qualify as a private, commercial, or military pilot. Should captivate air-minded boys, 12 and up. Photos. \$3.75

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By GORDON D. SHIRREFFS. Two young submarine sailors — the heroes of three exciting earlier novels—join up with American and Filipino guerillas fighting the Japanese on Mindoro. Boys, 12-15. \$3.75

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By JAMES L. SUMMERS. An unusual, realistic, and very contemporary novel about alcoholism—seen through the eyes of two teen-agers whose father is an alcoholic. All ages. \$3.50

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By FRANK and AGNES JOHNSTON DAZEY. A little Mexican boy with a bad reputation is befriended by a rich American family — and is determined to repay their kindness. Boys & girls, 9-12. \$3.50

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By MARY PHRANER WARREN. An appealing story about the adjustment problems faced by five Sioux children adopted by a Montana teacher and his wife. Boys & girls, 9-12. \$3.50

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By JEAN HORTON BERG. Someone in the class has stolen a dollar. Before it is recovered, the children will share an experience that will change each of them a little. Boys & girls, 7-10. \$2.95

KING ALFRED THE GREAT

By ELEANOR NOYES JOHNSON. This fascinating biography emphasizes Alfred's efforts to bring learning and civilization to his war-torn kingdom. Boys & girls, 10-14. \$3.75

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By LAWRENCE A. KEATING. A star high-school athlete begins an uphill fight to redeem his reputation after a boyish prank embroils him with the law. Boys and girls, 12-15. \$3.75

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By AMELIA ELIZABETH WALDEN. In this sure-fire suspense thriller, an American girl of Mexican ancestry is sent to Mexico by the CIA — on the trail of a dangerous master spy. Girls, 12-15. \$3.50

THE TREASURE TREE

By MARJORY HALL. A novel based on the true-life Robinson Crusoe adventures of a young English couple stranded on a Caribbean island in 1733. Girls, 12-15. \$3.50

JENNIE LEE, PATRIOT

By ANNE EMERY. Nineteen-year-old Jennie aids the rebel underground in British-occupied Charleston, South Carolina, during the Revolutionary War. Girls, 12-15. \$3.50

THE WESTMINSTER PRESS Witherspoon Bldg., Philadelphia, Pa. 19107

11 November 1966: 175

Adventures in Science



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Foxes in the Woodshed. Illustrated with photographs. The story of a red fox family, told by the author of *Sea Horses*, who observed the fox pups until they were grown. Ages 6-10
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Illustration from *The Romance of Physics*

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New York

create a gripping story of adventure and morality as the lust for gold that sweeps Coronado's men across the New World entraps even a very sensitive young map-maker.

African Samson. By Humphrey Harman. Viking. \$3.50.

Strong, rhythmical language in this classic tale of rivalry and revenge in tribal Africa.

Queen Without Crown. By Madeleine Polland. Ill. by Herbert Danska. Holt. \$3.95.

A poetic, epic saga of a fiery Irish "Queen" in the 16th century and a boy who helps her in her resistance against the English.



From "Mary Jemison, Seneca Captive"
(Harcourt, Brace & World)

Star of Danger. By Jane Whitbread Levin. Harcourt. \$3.25.

Two Jewish boys escape Germany in 1939, only to have to flee their adopted Denmark later. A thrilling and heroic novel of courage and kindness, and of the amazing "underground railway" developed by the Danish Resistance during World War II.

Lions in the Way. By Bella Rodman. Follett. \$3.95.

The "explosion" that shakes a Southern town during the first long week of school integration. Less of a novel with rounded characters than a sermon that needs to be heard.

Hank. By Dorothy M. Broderick. Harper. \$3.50.

Hank, a teenage drifter who resents his father's desertion of his family, faces up to life and his responsibilities just in time. A realistic, well-placed novel with a school background.

A Girl Like Me. By Jeanette Eyerly. Lippincott. \$3.75.

A compassionate story of the tragedy

of unwed motherhood and of a teenage girl whose experience helps her friends face reality with new maturity.

Douglas. By Grace Richardson. Harper. \$3.50.

An honest, sophisticated novel of a charming but undependable student who drifts through high school and his first years at college until he finally faces his true self. Teenagers will appreciate the psychological delving and the artistic ambitions of Doug and his friends.

BIOGRAPHY

I Charge Each of You. By Sister Mary Celine O'Brien, R.S.M. Ill. by Sister Mary Irene. Holy Cross Press. \$2.95.

Dr. Tom Dooley's dedication and warmth, brought unforgettably to life by Sister Mary Celine, will be an inspiration to young people everywhere. 10-16.

Princess of Orange. By Elizabeth Kyle. Holt. \$3.95.

Gentle Mary Stuart, her childhood in England, her happy marriage to William of Orange, and her coronation as England's Queen. This perceptive biography reads like a novel and is very appealing. 10-16.

The Treasure Trove. By Marjory Hall. Westminster. \$3.50.

The romantic Swiss Family Robinson adventures of a young couple shipwrecked on a Caribbean island in 1733. Intended for ages 12-18.

This Slender Reed. By Milton Lomask. Farrar, Straus. \$3.25.

A scholarly and rounded biography of President James K. Polk. 12-18.

Ocean Pathfinder. By Frances Leigh Williams. Harcourt. Photos. \$3.95. **Seeker of Seaways.** By Janice J. Beatty. Ill. by Joseph Cellini. Pantheon. \$3.95.

By a strange coincidence two fine biographies appear this season of an unsung hero of the seas, Matthew Fontaine Maury, the pioneer American oceanographer. Now his fascinating career and incessant struggles will deservedly be better known. Miss Williams' biography is the more fictional, but no less scholarly. Both 12-16.

Fighting Journalist: Horace Greeley. By Jules Archer. Messner. \$3.25.

A sprightly, many-sided evaluation of a dedicated crusader. 12-18.

American Ambassador to the World: Adlai Stevenson. By LeRoy Hayman. Photos. Abelard. \$4.00.

Adlai Stevenson's life, ideas and influence. Many quotes from Stevenson himself enliven this timely tribute by the editor of *Junior Scholastic*. 12-18.

Captains of Industry. By Bernard A. Weisberger. Photos & prints. American Heritage. \$4.95.

Cornelius Vanderbilt, Cyrus H. McCormick, Philip D. Armour, James B. Duke, James D. Hill. Meyer Guggenheim, John D. Rockefeller, John Pierpont Morgan, Andrew Carnegie and Henry Ford—how they rose to fame and how their business endeavors changed America.

THE UNITED STATES

When Nantucket Men Went Whaling. By Enid LaMonte Meadowcroft. *Young Paul Revere's Boston*. By Sam and Beryl Epstein. *When Wagon Trains Rolled to Santa Fe*. By Erick Berry. Each Ill. with photos, prints and color drawings. Garrard. Each \$2.95.

The first three books in an exciting new series telling how people lived in early America. Old journals and other documents make the people's work and pleasures come vividly to life. An excellent background to history told in mean-

ingful terms for children 8-11.

Shaw's Fortune: The Picture Story of a Colonial Plantation. Written & Ill. by Edwin Tunis. World. \$3.95.

How the Shaw family and their helpers lived, worked, studied and played in over 150 years of plantation living. Beautiful, soft, detailed pencil drawings make this



From "Ponies of Mykillengi"
(Scribner's)

an important and lasting contribution to Americana. 8-14.

Thanksgiving Feast and Festival. Com-

plied by Mildred V. Luckhardt. Ill. by Ralph McDonald. Abingdon. \$5.95.

A big, appealing collection of stories and poems with many pictures about the Pilgrims who started our American Thanksgiving and Thanksgivings through the years, both here and in other lands and times. 9-13.

Where Liberty Stands Guard: The Story of Our Nation's Capitol. By Earl Schenck Miers. Photos & Prints. Grossett. \$4.95.

This rich illustrated documentary is packed with fascinating information and is unusually well written. 11-16.

Women's Rights: The Suffrage Movement in America, 1848-1920. By Olivia Coolidge. Photos. Dutton. \$4.95.

Profiles of leaders of the suffrage movement from Lucy Stone to Carrie Catt. Lucid, scholarly and fascinating, this is as much a study of the interaction of the personalities involved (sometimes stormy) as it is of their valiant battles. 12-18.

Introducing Tomorrow: The United States and the Wider World, 1945-1965. By Robert G. Abernethy. Photos & Maps. Harcourt. \$4.95.

Recent history vividly and lucidly

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By LILLIAN BUDD. Illustrated in 2 colors by Leonard Vosburgh. The heart-warming story of a small backwoods boy who needs just a little help in growing up. Ages 6-8. \$3.25

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The Story of a Volcanic Eruption

By VIRGINIA NIELSEN. Illustrated by Ursula Koering. A young Hawaiian boy is caught in a conflict between superstition and science. Ages 8-11. \$3.50

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The story of Rebecca Bryan Boone

By ETTA DEGERING. Illustrated by Ursula Koering. Moving biography of Daniel Boone's intrepid wife. Ages 11-14. \$3.95

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By GERTRUDE E. FINNEY. Illustrated by Carl Kidwell. An epic account of a boy's coming of age in the Aleutians. Ages 12 up. \$4.25



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By ESTER WIER. A sensitive boy adjusts to the harsh life of the Florida swamplands. Ages 12-16. \$3.50

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By CORINNE WILLIS. Shy Nora learns by painful experience that she must be true to herself. Ages 12-16. \$4.25

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By ROSAMOND YOUNG. This exciting spy story is based on the real exploits of Timothy Webster, Union spy during the Civil War. Ages 12-16. \$3.75

David McKay Company, Inc./New York

11 November 1966: 177

Leading the Fall Parade



Illustration from *The White Stone*

A YEAR IS ROUND

illustrated in color by Joan Walsh Anglund. A charming interpretation of the turning of the seasons in full-color paintings, with an appropriate verse or saying and each month's sign of the zodiac, flower, and birthstone. All ages \$1.95

NUBBER BEAR

by William Lipkind; illustrated in color by Roger Duvoisin. The beguiling tale of a little bear who wrests honey from forbidden territory. Ages 5-8 \$3.25

A BOY WENT OUT TO GATHER PEARS

illustrated in color by Felix Hoffmann. A favorite old cumulative verse is delightfully pictured in seven colors by an internationally known Swiss artist. Ages 5-8 \$2.75

CHRISTMAS TREE ON THE MOUNTAIN

written and illustrated in color by Carol Fenner. In this imaginative picture book, children seeking a Christmas tree on a snowy mountainside find a surprise. Ages 5-8 \$2.50

SHERWOOD WALKS HOME

written and illustrated in color by James Flora. Left in the park overnight, a lovable wind-up bear encounters remarkable adventures when he tries to walk home. Ages 5-8 \$3.25

CHARITY AT HOME

by Barbara Willard; illustrated by Douglas Hall. Warmth and humor mark this story, set in an English village, of 14-year-old Charity's efforts to find herself as an individual. Ages 12 up \$3.25

STAR OF DANGER

by Jane Whitbread Levin. A moving story based on fact of two Jewish boys who were smuggled into Sweden in 1943 by the intrepid Danish Underground. Ages 12 up \$3.25

A SOUND OF TRUMPETS

by Allan Campbell McLean. A boy's dangerous involvement in the rebellion of 1885 on the Isle of Skye against a cruel landowner leads him to outlawry and emigration. Ages 14 up \$3.25

described by a well-known news correspondent. An excellent job. For ages 13-18.

WORLD HISTORY AND CULTURE

Human Beginnings. By Olivia Vlahos. Ill. by Kyuzo Tsugami. Viking. \$5.95.

Scholarliness and a poetic style combine to create a rare and wonderful book about the biological and cultural history of early man. In a Renaissance manner. Mrs. Vlahos weaves a rich tapestry on man's evolution. This is her first book. Let's hope she writes many more. For ages 10-16.



From "O What Nonsense" (Viking)

The Roman Republic. By Isaac Asimov. Decorations & Maps. Houghton. \$4.00.

A concise, rich history of Rome up to the days of the emperors. It is amazing how much Mr. Asimov can tell in 248 pages, and how well. 12-18.

Life in the Middle Ages. By Jay Williams. 120 illustrations from contemporary sources, also color drawings by Haig & Regina Sherjian. Random. \$4.95.

A lively account of how medieval people worked, played, dressed, ate, governed, traveled, fought and worshipped in town, castle, village, battle and farm field. There is a wealth of detail in this colorful, well-organized and profusely illustrated survey. 11-15.

The World of Walls: The Middle Ages in Western Europe. By Polly Schoyer Brooks & Nancy Zinsser Walworth. Photos, prints & maps. Lippincott. \$6.95.

History and culture in the Middle Ages skillfully assembled, condensed and evaluated. Vignettes of important leaders and details of personal living make the period and events memorable. The book is handsomely printed and designed. 12-16.

Africa: Past and Present. By Elizabeth Bartlett Thompson. Photos. Houghton. \$5.00.

An invaluable and comprehensive survey

of the rise and fall and interaction of African civilizations, with special emphasis on the new nations of today. 12-16.

From Bush to City: A Look at the New Africa. Text & Photos by Marc & Evelyne Bernheim. Harcourt. \$4.50.

Many excellent photos distinguish this documentary of the new nations of Africa, their culture and contributions and the revolutionary adjustments their people are making in their daily life. 9-14.

Why the Russians Are the Way They Are. By Benjamin Appel. Illustrated maps by Samuel Bryant. Little. \$4.50.

An unusually discerning capsule history that shows how, through the centuries, the Russian people have alternately wooed and repelled Western civilization. Maybe this time the "windows to the world" will remain open. Certainly educating our children about the Russians will help. 12-16.

A Matter of Life & Death: How Wars Get Started—or Are Prevented. By Albert Z. Carr. Political Cartoons & Maps. Viking. \$4.50.

The causes and consequences of the Spanish-American War, World War I and World War II political, economic and emotional, are carefully analyzed for young people who want to know what they can do to prevent another war. This is a lucid, well-written book by an experienced statesman and journalist. It should be in every school library. 12-18.

Disarmament: The Challenge of Civilization. By Wade Green. Photos. Coward-McCann. \$3.25.

This book should be read by every teenager. It tells of past disarmament conferences, how they have failed (and occasionally succeeded) and why, the problems involved in disarmament, and the compromises necessary to success. This is a realistic, erudite and hopeful book for ages 12-16.

NATURE AND SCIENCE

The Pine Tree. Written & Ill. by George Maxim Ross. Dutton. \$3.50.

A poetic picture-nature story of a little pine tree's struggles to survive on a windy rock. 6-9.

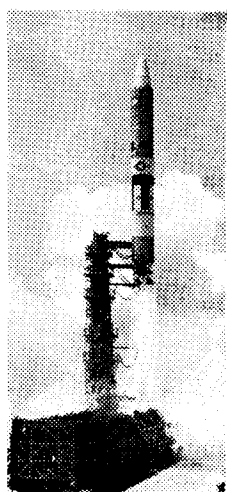
Foxes in the Woodshed. Story & Photos by Lilo Hess. Scribners. \$3.25.

These endearing photos of foxes growing up makes you long to hug them. For ages 6-10.

Which is Which? By Solveig P. Russell. Ill. by Gail Haley. Prentice. \$3.50.

HARCOURT, BRACE & WORLD

Commonweal: 178



MORROW JUNIOR BOOKS

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Comprehensive view of aircraft, spacecraft, and missiles. "Simple vocabulary, with concentration of highly technical information." — *Virginia Kirkus' Service*. 362 photos and drawings. Ages 12 up and adults. \$4.95

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JOHN FOSTER A tribute to a great general and to a tough Marine Corps. "Reads with ease and a sense of present excitement." — *Virginia Kirkus' Service*. *Frontis.* and maps by Leonard Everett Fisher. Ages 12 up. \$3.95

THE SEARCH FOR CHRISTINA ELEANOR FRANCES LATTIMORE

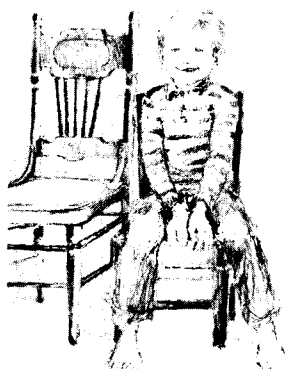
Tender story of an independent ten-year-old girl determined to bring her family together once more. *Illus.* by the author. Ages 7-10. \$2.95

WM. MORROW & COMPANY

Look-alike animals and birds, such as seals and sea lions, and the ways in which the "twins" differ. 6-10.

Valley of the Smallest: The Life Story of a Shrew. By Aileen Fisher. Ill. by Jean Zallinger. Crowell. \$3.75.

A poetic nature story. One follows not only the cycle and adventures of this tiny animal but of all the animals she comes in contact with. This is really an ecological study of a mountain valley. The pencil drawings have sensitivity, sureness and charm. 8-12.



From "Did you Carry the Flag Today, Charley?"
(Holt, Rinehart and Winston)

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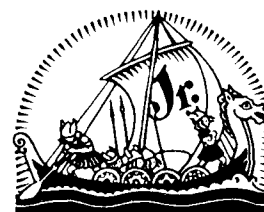
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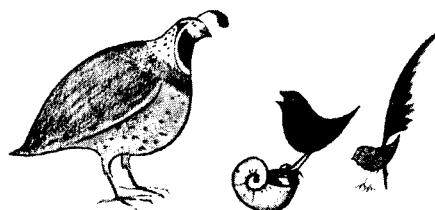
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REFERENCE

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CORRESPONDENCE

(Continued from page 155)

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olic ethical thought really extends. . . .

JOHN KEBER

Union Theological Seminary

From the Author

Gambier, Ohio

To the Editors: As the author of *Living with Sex: The Student's Dilemma*, I am delighted at the attention you have given the book; but as a devoted subscriber to COMMONWEAL I am both mystified and disappointed by your editorial

"On Accepting Ads."

I should have expected that COMMONWEAL, rather than showing such unwonted sensitivity over a controversial issue, would either have offered some defence of traditional Catholic teaching on masturbation or pre-marital petting in the light of my critique, or have evinced some readiness to re-examine that teaching.

Is it possible that despite the Constitution on the Church in the Modern World, Teilhard de Chardin, the controversy

over birth control, and the questions about clerical celibacy, sex remains a subject on which even you, sir, find it impossible to engage in critical dialogue with the past?

This I find it impossible to believe, and I therefore look forward hopefully to your examination of the substance of Protestant criticisms of Catholic sexual ethics, rather than of the peripheral question of the propriety of accepting advertisements for books of questionable orthodoxy. This, surely, is the real cutting edge of ecumenical dialogue.

RICHARD F. HETTLINGER

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TOPICS RECENTLY PRESENTED in Commonweal articles indicate the sort of coverage this journal of opinion now provides its subscribers week after week: the war on poverty the situation in Taiwan Latin America's Christian Left role of the Junior College overseas opinion on Vietnam God-is-Dead theology Germany's present-day Rightists, to cite a few.

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11/11/66

Correction

Philadelphia, Pa.

To the Editors: Whatever one wants to say about the well-known editor of *Learned Lady*, Mr. Edward C. McAleer (bad cess, I say), one should not say that he edited *Playwrights for Tomorrow* [Review, Oct. 7]. Out in Minneapolis this very minute, like as not, Art Ballet is in tears at being pushed off the marquee for no reason. The turning of Megan Terry into a boy is my doing (and I admit it). I did not know the name Megan, there was no hint of sex in the book and the hourly p.r. reports were not coming out of Yale when I wrote the piece. On my head, then, be that mistake, but for the McAleer-Ballet substitution a little polite penance is expected from 232 Mad.

GERALD WEALES

"The Latin Left"

Princeton, N. J.

To the Editors: Sidney Lens' otherwise excellent article on "The Latin Left" (Oct. 14) contains some imprecisions in its discussion of Chilean Christian Democracy which need clarification:

1) He speaks of the need to bring Frei "back to the stronger positions he held before becoming President," noting that he "compromised with the American copper companies by not nationalizing them" and that "the land reform has been held up longer than most people expected." He fails to note however that Frei has "Chileanized" the copper mines through a law

which creates a system of joint ownership by the government and the companies and vastly increases Chilean control over mining and refining of copper. In fact one of Frei's principal points in his electoral campaign was that Chileanization was a better method of securing economic development and national control over Chile's mineral wealth than the nationalization proposed by the Marxist candidate, Salvador Allende. The delays in land reform can be attributed to the hostile majority which Frei faces in the Chilean Senate, and to the necessity of a constitutional amendment to permit payment in bonds for expropriated land, (Jacques Chonchol incidentally, is not "in charge of the land reform program". He is second in command of a government agricultural development institute.)

2) There is considerable dispute in Chile as to content of "the communitarian society" which the Christian Democrats propose as an alternative to the extremes of individualism and collectivism. It is not accurate to equate it, as Mr. Lens does, with a society in which private ownership is abolished and foreign companies, basic industry, banks, and international trade nationalized. Before he was elected, Frei described it as "a social structure in which the community in which men work whether industrial or agrarian, acquires a fundamental importance" (S. Guilaste Tagle, *Los Partidos Politicos Chilenos*, p 214) In a seminar in February of this year, Jaime Castillo defined it as a society "in which there is communitarian ownership by working communities, cooperatives, and other social forms, but which will allow for personal property which has a social function. It will occur gradually and will take different forms which it would be useless to try to spell out in their complexity today. . . ." ("Property and Communitarian Society" translated in the forthcoming second edition of my book, *The Ideologies of the Developing Nations*.) It is true that some members of the left-wing of the Chilean party take the position which Mr. Lens describes, but Castillo is not one of them nor, with the possible exception of Chonchol, are they in the government (as Mr. Lens implies in his article).

3) The relations of the Christian trade unions (CLASC) and the Christian Democratic parties are not described as accurately as they might be. Emilio Maspero and CLASC have indeed taken a strongly anti-American position in the international labor movement, but the Christian Democratic parties, which are in no way formally connected with CLASC, while critical of some American policies take a more moderate position. The differences between the two groups were brought out at the recent Christian Democratic Con-

gress in Santiago in which members of the Chilean party were forbidden to participate in CLASC pending negotiations between the two organizations.

Finally Mr. Lens may think that "As an answer to Fidel Castro, Frei's program so far is puny" but obviously Castro himself doesn't think so, since Frei has been the principal object of his attacks over the last several months. In the words of the television commercial, he must be doing something right.

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